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PREFACE.

So far back as 1873 lists of these inscriptions were furnished to me by Government with a view to their being translated and published. But the numerous other important works on which I have been engaged took up all my spare time. Being referred to recently by Colonel W. Hill, then acting as Commissioner of Coorg, for information regarding the inscriptions, it seemed desirable to get them printed at once, as the number was not large. Some of the oldest and most important had been deciphered and published by me at various times; of others, I had copies by me made during my official connection for many years with Coorg as Director of Public Instruction. The materials were thus in great measure already prepared, and I am indebted to Colonel Hill, and to Colonel Tredway Clarke, now Commissioner of Coorg, for assistance in procuring copies of some of the modern inscriptions.

Bangalore, Easter 1886.

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INTRODUCTION.

The inscriptions of Coorg though few in number are, especially the earlier ones, not without importance and they range over a considerable period. They tell us little about the Koḍagas or Coorgs themselves. Nor was this to be expected, for the Coorgs are naturally an unlettered race, their very language having no written characters ; and although the predominant class, they form less than one-sixth of the population. Those inscriptions which date from before the end of the 10th century A. D. are connected with the *Ganga* dynasty ; thence to the middle of the 14th century the *Hoysaḷa* kings appear in the ascendant ; followed by the Náyaks of Bélúr under the *Vijayanagar* empire ; and finally by the Rájas of Koḍag (or Coorg). The close connection of the province with Mysore throughout the greater part of its history is thus apparent, a connection which has been perpetuated to the present day in the arrangements for its administration by the British Government. The earlier inscriptions show that the Jain faith was exclusively the State or court religion. Then followed the S'aiva and Vaishṇava creeds ; and lastly the Lingáyit form of S'aivism. All this while, the Coorgs no doubt, as now, kept to their own Ancestral and Demon worship[1]. Of the former, No. 5 possibly furnishes evidence, as also of the antiquity of the Coorg houses.

Gangas.—The Ganga line of kings was first brought to notice by my publication in 1872[2] of the Mercara plates, which here form No. 1. My discovery soon after of the Nágamangala[3], Mallohalli[4], Hosúr[5] and other plates giving fuller information regarding the dynasty, kept up the interest excited in them and brought out their traditional history, bridging over the space which intervened between the Mercara plates and the stone inscriptions Nos. 2 to 4. The Revd. T. Foulkes has since published one[6] which throws much light on the subject ; and I am in possession of the Hebbur and Narsapur plates, and have taken copies of numerous stone inscriptions of this dynasty, all which will appear in the fresh work I am preparing on the inscriptions of Mysore. From these various sources a mass of information has been drawn, which it appears advisable to present in the form of annals, with indication of the authority on which the statements rest. Where particular phrases occur generally in several inscriptions, it has not been thought necessary to specify the authority. Unless otherwise stated, each king may be considered to be the son of his predecessor.

The territory ruled by the Gangas may be described in a general way as the whole of the region drained by the Kávérí, with the exception of the delta of Tanjore. It extended therefore over all the south and west of Mysore, Coimbatore, Salem, Coorg and parts of Malabar. Their capital at first was at Skandapura, which Lassen has placed at Gajjalhaṭṭi on the old ghat road from Mysore to Trichinopoly. But from the time of Hari Varmmá the capital was at Talakáḍu on the Kávérí.

DATE A. D.	*Annals of the Ganga kings taken entirely from inscriptions.*	On authority of what inscription.
	Kongani[7]-Varmma[8], Dharmma Mahadhiraja	
	of the Kánváyana gótra	
	cut through a pillar of stone with a single stroke of his sword	
	adorned with wounds obtained in battle	
	a wild-fire in consuming the stubble of the forest called Baṇa	*Mallohaḷḷi*
	master of countries born from the rapidity of his own victories	*Bang. Mus.*
	was in the great city of Kuvaḷála (Kolár)	*Salem*
	consecrated to conquer the Báṇa maṇḍala	"
	had the banner of a peacock's tail (*pinchha*)	"

1 Of all forms of religious devotion homage to dead relations is the most widely extended. (I refer any one who doubts this fact to Mr. E. B. Tylor's 'Primitive Culture,' vol. ii, chap. xviii). SIR MONIER WILLIAMS in *Rel. Thought and Life in India*, p. 274.

2 *Ind. Ant.* I, 363 ; XII, 12 ; *Mys. Ins.* 282. 3 *Ind. Ant.* II, 156. 4 *id.* V, 136, 138.

5 *Madras Journal of Literature and Science* for 1878, p. 138. 6 *Manual of the Salem District* Vol. II, p. 369.

7 This name also has the forms Koṅgiṇi, Koṅgoṇi, Koṅguṇi and Koṅguḷi.

8 His name, according to the Lakshmes'vara grant, was also Mádhava ; but it is improbable that two kings in succession had the same name, and the statement is found nowhere else.

Date A. D.		On authority of what inscription.
	Madhava	
	a touchstone for (testing) gold the learned and poets	
	skilled among those who expound and practise the science of politics	
	wrote a commentary on the law of adoption (*dattaka sútra*)	
	adorned with wounds obtained in battle[1]	*Mallohaḷḷi*
	of a wealth and glory protected by Bhagavat	,,
247	**Hari-Varmma**	
	used elephants in war	,,
	of great wealth acquired by the use of the bow	
	Inscription :	
	Grant in S'áka 169 at Oṛekóḍu in the Maisú(r) náḍ 70	*Tanjore*
	Vishnu Gopa[2]	
	devoted to the worship of gurus, cows and Brahmans	
	praising the feet of Náráyaṇa	
	his mental energy unimpaired to the end of life	*Mallohaḷḷi*
	in kingly policy the equal of Bṛihaspáti	,,
	in valour equal to S'akra	,,
	Rája Malla[3].	
	lord of the city of Kóḷála (Kolar)	*Harihara*
	ruling in the city of Talavana (Talakáḍu)	,,
	receiver of a boon from the goddess Padmávatí	,,
	Inscription :	
	Grant in S'aka (? 272) the year Sádhárana, at the city of Talavana	,,
—425	**Madhava**[4]	
	married the sister of the Kadamba king Kṛishṇa Varmmá[5]	
	his head at the feet of Tryambaka	
	his two arms grown stout and hard with athletic exercises	*Mallohaḷḷi*
	eager to raise the ox of merit out of the mire of the Kali yuga	
	reviver of donations for long-ceased festivals of the gods and Brahman endowments	,,
425—478	**Avinita, Kongani**	
	son of the Kadamba king Kṛishṇa Varmmá's sister,	
	crowned while an infant on his mother's lap	,,
	married the daughter of Skanda Varmmá, Rája of Punnáḍ[6]	,,
	reckoned the first of the learned	,,
	devoted to the worship of Hara	
	like Vaivasvata Manu in protecting the South in the maintenance of castes and religious orders	,,

1 This occurs in only one inscription, and seems to be transferred from Koṅgaṇi-Varmmá in mistake.

2 The Harihara grant represents him as the son of Koṅgaṇi Varmmá: the intermediate kings have evidently been omitted.

3 No other inscription mentions him, and it is doubtful whether this name was used so early. The form Kóḷála too is more modern, and the reference to Padmávatí seems to connect him with the later kings.

4 Son of Vishṇu Gópa.

5 There is a grant by the son of this king which would place the latter in about S'aka 360. (*Ind. Ant.* VI, 23; VII, 33)

6 The Púnáḍ or Punnáḍ 10000 formed the extreme south of the present Mysore country, and corresponds with the Padi-náḍ or Ten Náḍ country of the 16th century (*Mys. Ins.* 334). The name survives in the existing Hadináḍu, now called Hadináru, the cradle of the Mysore royal family. The Pannuta of Ptolemy and the Pannata of Colonel Yule's map of Ancient India seem to refer to the same. A grant of the Punnáḍ rájas has been found by Mr. Sewell; which gives the following names of the kings:—

Kas'yappa Ráshṭra Varmmá	His son, not named
Nágadatta, his son	Skanda Varmmá, son of the last
Singa-Varmmá, son of the last	Ravidatta, his son—

who makes the grant from Kitthipura (*Ind. Ant.* XII, 11).

Date A. D.		On authority of what inscription.
	Inscriptions :	
	Grant in the 29th year of his reign, the year Jaya	*Mallohalli*
	Grant in Sáka 388, sanctioning a gift by the mantri of the king Akála-Varsha, bestowing Badaneguppe in the Edenád 70 of the Punád 10000	*Mercara*
478—513...Durvvinita, *Koṅgaṇi Vṛiddha.*		
	married one who chose him though betrothed by her father to another	*Mallohalli*
	was taught by the author of *S'abdávatára*[1]	*Hebbur*
	though not matured in age yet of ripe virtue	*Bang. Mus.*
	wrote a commentary on 15 sargas of the *Kirátárjuníya*	
	fought sanguinary wars for the possession of Andari, A'lattúr, Paurulare, Pennagara and other places[2]	*Mallohalli,*
	ruler of the whole of ? Pánád and Punnád	*Hebbur*
	like Vaivasvata Manu in protecting the castes and religious orders of the South	*Mallohalli*
	praising the feet of Vishṇu.	,,
	the Yudhishṭhira of the Kali yuga	,,
	Inscriptions :	
	Grant in the 3rd year of his reign to a resident of Mahásénapura	*Bang. Mus.*
	,, ,, 35th ,, ,, the year Vijaya, of Keḷale	*Mallohalli*
Mushkara, *Mokkara*[3], *Koṅgaṇi Vṛiddha*[4]		
	married the daughter of the Sindhu Rája	*Brit. Mus.*
	groups of clustering savages did homage at his feet	
S'ri Vikrama, *Koṅgaṇi Vṛiddha*[4]		
	the abode of 14 branches of learinng	
	skilled among those who teach and practise the science of politics in all its branches	
Bhu Vikrama, S'ri Vallabha, *Koṅgaṇi*[4]		
	his chest scarred with wounds obtained in battle from the tusks of elephants	
	defeated the Pallava king in the great battle of Vilanda,[5] carried off his women and took all his country	
S'ivamara[6], Nava Kama, *Koṅgaṇi*		
	the younger brother of Bhú Vikrama	
-727 Marasimha[7]		
	protected Dindikój Eriga and Nága Danda, one of them a refugee from Amógha-Varsha	*Salem*
	cut a piece of bone out of his body from a wound received in the battle of Vaimbalguli and sent it to the waters of the Ganges	,,
	defeated the Pándya king Varaguṇa in the great battle of S'rípurambi (or ? S'rípura)	,,
	but lost his life in saving his friend	,,

1 A work of this name, said to be a *nyása* on Pánini, is attributed to Púj yapáda (see *Mysore and Coorg*, Vol. I, 373; *Karnáṭaka-Bháshá-Bhúshaṇam, Intro.* xii). On the strength of the name Púj yapáda occurring incidentally in a Cháluḳya inscription of S'aka 651 he has been placed in the 7th century, but as Dr. Bühler points out (*Ind. Ant.* XIV, 355) he as likely lived in the 5th century A. D., and the mention of *a* Púj yapáda does not suffice to fix the date of *the* Púj yapáda.

2 Pennagara is in Salem District, at the foot of the Eastern Ghats; the other places are not identified.

3 This form occurs in the British Museum and Lakshmes'vara grants.

4 British Museum plates.

5 This was not the name of the king, as pointed out by Mr. Fleet.

6 Owing to a blurred photograph this appeared to be S'imes'vara in the Nágamangala plates, but on consulting the originals, which I have lately seen for the first time, it is clearly S'ivamára there too.

7 Some terms which Mr. Foulkes has taken as proper names in connection with him seem more likely to be ordinary royal titles.

Date A. D.		On authority of what inscription.
727—777...	**S'ri Purusha, Prithuvi Kongani,** *Késarí, Rája Késarí, Muttarasa*[1]	
	his queen was S'ríjá,	*Nágamangala*
	living in Mányapura,	*„ and Hosúr*
	restored the Báṇa line of kings in the person of Hasti Malla	*Salem*
	Inscriptions :	
	Grant in the 28th year of his reign, (? his son) *S'ivamára* being governor of Kadambúr.	*Sivarpaṭṇa*
	Grant in S'aka 685 in S'rípura belonging to the Gúdalúr mirási.	*Hosúr*
	Grant in the 42nd year of his reign, his son *Duggamára, Ereyappa* or *Mareyappa*, whose wife was Kanchi abbe, being governor of the Kovaḷála nád 300 and the Gangaṟu 1000.	*Mélágáni and Bissénhalli*
	Grant in Saka 699, the 50th of his reign, of Ponnalli in Nirgunda.	*Nágamangala*
	Grants in his reign by (? his son) the young king (*ele arasa*) *Lókáditya*	*Sivárpaṭṇa*
	Grant of the Báṇa king Hasti Malla, mentions Simha Nandi as if a king of the Ganga line at about this time, and may refer to the same.	*and Ráménhalli Salem*
About 790,	the Ráshṭrakúṭa king Dhárá-Varsha or Nirupama defeats and imprisons Ganga, who had never been conquered before	(*Ind. Ant. VI*, 69, *XI*, 161)
808,	Prabhúta-Varsha or Góvinda, the son of Nirupáma, releases Ganga from his long and painful imprisonment, but has to confine him again on account of his hostility.	(„ „)
813	**Chaki Raja** [2]	
	ruling the whole of Ganga maṇḍala	(„ *XII*, 18.)
	his sister was married to Yaśó-Varmmá of the Chálukya family, and was the mother of Vimaláditya, governor of the Kunungil country under Prabhúta-Varsha	(„)
	S'ivamara[3]	
	acknowledged as a poet	*Narsapura*
	defeated the Ráshṭrakúṭa, Chálukya and Haihaya army in Muṟugundúr.[4]	„
	Vijayáditya [5]	„
	the brother (*bráta*) of S'ivamára.	„
869—887...	**Raja Malla, Satya Vakya,** *Koṅgaṇi Varmmá, Dharmma Mahárájádhirájá* [6], *Permmanaḍi*	*Biliúr*
	lord of the city of Kovaḷála, lord of Nandagiri	„
	Inscription :	
	Grant in S'aka 809, the 18th of his reign, of Biliúr (in Coorg).	„

1 Sivára inscription.

2 His connection with the other kings of the line is not known.

3 Owing to the loss of a plate in the Narsapura inscription between S'rí Purusha and S'ivamára the connection here is not known.

4 There is a Mudugundúr in Mandya taluq.

5 Nothing is said of his reigning.

6 The former *mahádhirájá*, from this time gives place to *mahárájádhirájá*.

Somewhere about this time must be introduced *Ereyapparasa* of the Bégúr inscription, 'ruling the Gangavádi 96,000 under the shadow of his single umbrella', who, from the expression that he was 'like lightning descending among the stars in the clear firmament of the world renowned Ganga race,' seems to have been a usurper. Nothing more has been found about him.

DATE A. D.		On authority of what inscription.
902–909...	**Niti-margga, Satya Vakya**[1], *Kongani Varmmá*[2], *Dharmma Mahárájádhirájá*,[2] *RáchaMalla*,[2] *Permmanadi*[1] lord of the city of Kovalála, lord of Nandagiri.	*Chikmagalúr*
	Inscriptions:	
	Grant in the 6th year of his reign at Kiriya-muguli.	"
	" S'aka 824 at Kannamangala.	*Narsápura*
	" " 831 at Mankunda.	*Mankunda*
	" in the year.....	*Mogénhalli*
	" while under him Nolambádhirája of the Pallava line was ruling the Gangaru 1,000.	*Kendatti Madiválla*
...954–974	**Marasimha** (*Márasingha*), *Satya Vákya*,[3] *Kongani Vármmá*,[3] *Dharmma Mahárájádhirájá*,[3] *Permmanadi*,[3] *Ganga-Kandarppa*,[4] *Nanniya Ganga*,[5] *Jayad-uttaranga*[6] lord of the city of Kólála, lord of Nandagiri	*Kibbanhalli*
	destroyer of the Nolambas	*Lakshmés'vara and Mallúrpatna*
	having slain all the Nolambas	*Kibbanhalli*
	goes against the Gúrjara king by order of 'the king who destroyed the Chólas'	*Lakshmés'vara*
	Inscriptions:	
	Grant in S'aka 876	*Halebíd*
	" " 890	*Lakshmés'vara*
	" " 893 while ruling the Gangavádi 96000 under Nitya-Varsha	(*I. A. XII*, 256)
	" " 896 while ruling under Kakkala Deva	(*I. A. XII*, 276)
	" " 896 stating that he died then	*Mélágáni*
974–977...	**Raja Malla** (*Rácha Malla*), *Satya Vákya*, *Kongani Varmmá*, *Dharmma Mahárájádhirája*, *Permmanadi*	*Peggúr*
	lord of the city of Kólála, lord of Nandagiri	"
	Mahárájá of S'rípura	"
	Inscriptions:	
	Grant in S'aka 899 at Perggadúr (in Coorg) by *Rakkasa* (? his younger brother) ruling on the banks of the Beddore.	
	The Mercara inscription of S'aka 911 may belong to the same.	

1 Narsápura inscription. 2 Chikmagalur and Kendatti Madiválla inscriptions. 3 Kibbanhalli inscription.
4 Lakshmés'vara inscriptions. 5 Halebíd inscription. 6 Kibbanhalli and Halebid inscriptions.
7 The Lakshmés'vara inscription seems to state that he was the younger brother of Hari Varmmá, wherefrom Mr. Fleet draws the conclusion that this is the correct date for the third king of the line, a statement that can be disproved from the grant itself, for among the boundaries of the gift are mentioned the *Mokkara-vasati*, the *Ráya-Rácha-Malla-vasati* and the *Ganga-Permmádi-chaityálaya*, all memorials to various predecessors whose names appear in the genealogy. The relation of Márasimha to Niti-márgga is nowhere stated, but Rája Malla is called the son of the latter, the former may therefore have been his younger brother.

DATE A. D.		On authority of what inscription.
1058—1065...	**Gangarasa,**[1] **Satya Vakya,** *Kongani Varmmá, Dharmma Mahárájádhirájá, Nanniya Ganga, Ganga Gángéya, Jayad-uttaranga*	*Balagámi and Nirgunda*
	lord of the city of Kóḷála, lord of Nandagiri	,,
	having the crest of a lusty elephant	,,
	worshipper at the feet of S'iva	,,
	having obtained a boon from the goddess Padmávatí	

Inscriptions :

Grant in the year Vilambi, at Balagámi	*Nirgunda*
,, S'aka 987, the year Nala, while he was ruling the Arabala70 &c.	*Balagámi*

There is no doubt that about this time occurred the Chóḷa invasion which brought to an end the Ganga sovereignty. The conquest appears to have taken place under Rájéndra Chóḷa, whose reign, as generally received, began A. D. 1064,[2] and was effected by the prince who thence assumed the name of Gangai-konda Chóḷa in commemoration of the event. According to an inscription noticed by Dr. Burnell[3] he was Rájéndra Chóḷa's brother; according to other accounts his brother-in-law. On inscriptions at Kolar and Purahalli, RájendraChóḷa himself is called the capturer of Ganga, and in various inscriptions he claims to be ruling, among other provinces, over Gangaváḍi.

From the fact that *Gangarasa* in 1058 appears to be in full power, but in 1065 ruling a province under the Hoysaḷa king, I am inclined to think that the overthrow of the Ganga power must have occurred in his time, and that he fled for refuge and was received into favour by the Hoysaḷa kings then just rising into notice. The significant titles Koṅgaṇi-Varmmá, Dharmma-mahádhirájá are not used after this.

But the Hoysaḷas themselves were at that time subordinate to the Chálukyas, and we find a Ganga highly distinguishing himself in the service of Bhuvanaika-malla of the latter family, namely—

...1070—1102...	**Udayaditya,** *Ganga Permmanaḍi, Bhuvanaika-víra*[4]; *Nanniya Ganga, Jayad-uttaranga.*	*Balagámi*
	lord of the city of Kóḷála, lord of Nandagiri	,,
	having the banner of a lusty elephant	,,
	having received a boon from the goddess Padmávatí	,,

Inscriptions :

Grant while under Bhuvanaika-malla.	,,
,, in S'aka 993, the year Viródhikrit, while minister for peace and war to the same, and living at Bankapura.	,,
,, in S'aka 993, as above : adds that he defeated the Málava king, and discovered a conspiracy against the throne and the guru	,,
,, in S'aka 997, the year Rákshasa, while residing in Balligáve, governing, under the same, the Banavase 12,000, the S'ántalige 1,000, the Mandali 1,000 and the 18 agraháras, after having conquered the kings of Chéra, Chóḷa, Pándya, and Pallava	,,
,, in the 27th year of Chálukya Vikrama, the year Chitrabhánu	,,

The Hoysaḷa king Bitti Déva was not long after his accession in driving out the Chóḷas from the late Ganga dominions and possessing himself of them. He gave shelter to the Vaishṇava apostle Rámánujáchári, who fled from the persecution of the Chóḷa king, and was by that reformer converted from

1 His relation to his predecessor is not known.

2 Dr. Caldwell's *Gram. Draw. Lang.* p. 135; Dr. Burnell's *So. Ind. Pal.* p. 40; Mr. Sewell's *Mad. Ant.* II, 158; Sir Walter Elliot's *Coins of S. Ind.* p. 135.

3 *S. Ind. Pal.* 45.

4 This is the designation given by Nága Varmmá to the poet Guṇa Varmmá, author of a *Harivamsa, Pushpadanta purána* and other works, and there is reason to believe that the latter was identical with Udayáditya. See *Karṇáṭaka Bháshá Bhúshanam*, Intro. ii, xix, and under Sútra 69, p. 26.

Jainism to the Vaishṇava faith, a step signalized by the change of his name to Vishṇu Varddhana, under which designation he made himself famous. The Belur plates describe him as taking Talakáḍu, burning the capital city of the Gangas and making himself the first to rule over the Ganga kingdom.[1] From this event he assumed the title of Víra Ganga. The exact date of the conquest is not known, but as the life of Rámánujáchari called the *Prapannámṛita* gives S'aka 1020 as the year in which he was established by the king at Mélukóte, we might perhaps take A. D. 1098 as being pretty nearly right; but if the reign of Rájéndra Chóla ended, as alleged,[2] in 1113, and the conquest did not occur while he was on the throne, it would be necessary to extend the time till just after this latter date, though in my recollection no grants of his have been found in Mysore of later date than the 35th of his reign.

However this may be, Vishnu Varddhana had a powerful minister in the following :—

.. **1113—1133 Ganga Raja,** *Satya Vákya*

having received a boon from the goddess Padmávatí	*S'ravaṇa Belgoḷa*
the full vessel for the coronation-anointing of Vishṇu-varddhana	,,
the foundation-pillar of his prosperity	,,
he made a night attack on the army of Chálukya Tribhuvana Malla, when it was left in camp at Kannegála [3] and defeating it, carried home trophies to his king	,,
he built the enclosure (*suttálayam*) around the colossal image of Gommateśvara at S'ravana Belgoḷa	,,
his father was E'chi, his mother Póchakabbe or Pompámbiká	
he seems to have died in Saka 1055	,,
his son was Boppa	*Halebíḍ*

Inscriptions :

Grant in S'aka 1035	*S'ravaṇa Belgoḷa*
,, ,, 1055	,,
,, ,, 1058	*Halebíḍ*

1158 Ekkalarasa, a moon in raising the fortunes of the Ganga family

Inscription :

Grant dated S'aka 1080, the year Bahudhánya, by the governor of the Banavase 12000 under the Kalachurya king Bijjala	*Balagámi*

1158—1181.. Tailaha Devarasa, son of the above
a moon in raising the fortunes of the Ganga family

Inscriptions :

Grant as above	,,
,, in the time of the Kalachurya king Sankama Déva	,,
,, in the 5th year of the Kalachurya king A'hava malla by the governor of the Banavase 12,000	,,

Meanwhile, members of the Ganga family seem to have allied themselves with the Chóḷas and founded the Ganga (or Gánga) line of kings in Orissa, which, beginning with Chóḷa-Ganga in about A. D. 1132 according to the records of the temple of Jagannáth (Hunter's *Orissa* II, App. 187), or in 1077 according to the inscription mentioned on the next page, held the sovereignty of that country down to 1534, soon after which the country fell a prey to the Muhammadans.

Two stone inscriptions at Koragere and Dinkenhalli, dated in the Chálukya Vikrama year 73, the year S'ukla (A. D. 1149) refer to *Chóḷa-Ganga Mahípála* as the Oḍu (or Oḍra) ráyindra, and state

1. *Mys. Ins.* p. 262. 2. *S. Ind Pal.* 40.

3 There is Kannegála a little to the north-west of Hassan.

that he was born in the Hejjáji 12 of the Kádanúr 70. He seems to have had the name of Ananta Varmmá,[1] also called (according to Wilson)[2] "Koláhala, sovereign of Ganga Rarhi" no doubt a mistake for lord of the city of Koláhala, sovereign of Gangaváḍi.

But besides these, we have in the east of Mysore, apparently as an independent ruler—

.. 1217—1225.. **Uttama Chola-Ganga,** *Kávéri-Vallabha,*	*Kolar*
Ganga Perumál, Víra Ganga	*Kúṭéri &c.*
lord of the city of Kuvaḷála, lord of Nandigiri	*Kolar &c.*
His son Vikrama Ganga	*Kandaṭṭi*
His son Márappa	*Nangili*

Inscriptions :

At Kolar, Téruhalli, Vithútipura, Kúṭéri, Chikkaiyur, Chóḷaghatta &c.; one dated S'aka 1139, the year Dhàtu; another in the year Tárana.

There is no record of the continuation of this rule. But about the time of the end of the Ganga sovereignty in Orissa, or the middle of the 16th century, a *Ganga Rájá* founded the principality of S'ivasamudram, the island at the falls of the Kávéri. He was succeeded by *Nandi Rájá*, and he again by *Ganga Rájá*, who with all his family came to a tragic end, and with whom the name disappears from history.

Such are the annals of the Ganga family so far as at present known; and probably few ancient lines can show a more extensive or consistent record. But in the work I have in hand on the inscriptions of Mysore I hope to be able to add further particulars. It is only necessary here to insert a few remarks with special reference to the Ganga inscriptions in Coorg.

And first as to the Mercara plates, so called from their having been found in the treasury at Mercara, though they really refer to a place in Mysore. The date, it will be observed, is given as 388, without the mention of any era; but there is no doubt that the S'aka era is the one in question. The details have been astronomically examined[3] with the following result, as given by Professor Bhandárkar :— 'Finding that Mágh śuddha 5th, S'. 388, fell on Wednesday, I submitted the question to Prof. Keru Lakshman Chatre. He finds the day to fall on "Wednesday—Budhavára or Saumyavára, nakshatra —Uttara Bhádrapada," and considers that the engraver, being careless, has written Sóma for Saumya. Nakshatra Sváti never falls near 5th Mágh śuddha, but the astrologer consulted, he thinks, may have carelessly taken Mágh vadha, and given Sváti, which falls only a day in advance of the 5th, for S'. 388."

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1 Some inscriptions in this name, and others of the same family, have been found at Chicacole and published by Mr. Fleet (*Ind. Ant.* X, 243; XIII, 119; XIV 10). They are issued from the city of Kalinga and are dated in the years of the rule of the Ganga family (*Gángéya vamś'a*), an era which has not been determined. The following are the names of the kings given, described as rulers over the whole of Kalinga :—

Ananta Varmmá
Dévéndra Varmmá his son, the 51st year
Satya Varmmá, his son, the 51st year
Indra Varmmá, the 91st, 128th and 146th years

Mr. Fleet considers the first three to be later than the last one, notwithstanding the dates; and puts Indra Varmmá in about S'aka 580 and Devendra Varmma in about S'aka 696, but these are mere guesses.

Dr. Burnell mentions (*S. Ind. Pal.* 53) some grants at Jayapura in Ganjam of apparently the same family. The particulars given by him are :—

Jaya Varmmá
Ananta Varmmá, his son, (in 985 A. D.)
Rájéndra Varmmá, his son.

Mr. Sewell refers (*Mad. Ant.* II, 31, 33) to three grants from Vizagapatam by Ananta Varmmá, otherwise called Chóḍa-Ganga Déva, dated respectively in S'aka 1003, 1040, and 1057. He is said to be the son of Rájéndra Chóḍa's daughter by Rája Rája; and to have received his coronation-anointing in S'aka 999. One of his ancestors is said to have built the city of Koláhala.

The crest on all these grants is a bull couchant, but not in the usual form of Nandi.

2 *McK. Coll.* I. cxxxviii.

3 *Ind. Ant.* I. 363.

Failing precise evidence as to the date, it is necessary to examine allusions in the grant which may aid in fixing the period. The first is the statement that Avinita or Koṅgaṇi II was the son of the Kadamba king Krishṇa Varmmá's sister, who therefore was married to Mádhava II. Now among the Kadamba grants is one[1] by Déva Varmmá, the son and yuva-rája of Krishṇa Varmmá, on which the latter may be assigned to about S'aka 360.[2] Another plain allusion is to Akála-varsha, whose minister the donor professes to be or to have been. From his giving no name or particulars regarding himself, nor any further description of his sovereign, and also from his having to obtain the permission of the Ganga king Avinita to make the grant, it may be conjectured that he was at this time in exile in the Ganga dominions.[3]

As regards Akála-varsha, there is no doubt that a Ráshṭrakúṭa or Raṭṭa king is intended, as only the kings of that line have the peculiar names ending in *varsha*. Moreover, on examination of the lists it will be found that, with scarcely an exception, each of these peculiar designations, so far as they are given, bears a constant relation to a certain other name which may be taken to be the real name of the king. On such grounds Akála-varsha would indicate a king Krishṇa. Now this is actually the name of the Raṭṭa king whose son Indra was conquered by the Chálukyas under Jaya Simha on their first invasion of the Dekhan about the end of the 4th century A. D.[4] Coins of Krishṇa Rája have been found in considerable numbers on the Bombay side, and Sir Walter Elliot says (*Numismata Orientalia*, Vol. III, Part II, p. 149) "General Cunningham's ascription of these coins to Krishṇa Rája Ráshṭrakúṭa is confirmed."

Another mark of authenticity in the Mercara plates may be found in the numeral figure used. There is only one throughout the grant, namely that which describes the Púnáḍ, and the character employed is one that was not deciphered at first. But Dr. Burnell pointed out that it was an old cave numeral for 10, and the occurrence of this ancient sign stamps the antiquity of the grant.

Here seems the place in which more fully to consider the objections Mr. Fleet has started against the acceptance of this and other later grants on copper plates that have been published of the Ganga kings. The moving cause that led him to their rejection was a certain statement in one of two grants at Lakshmes'vara obtained by Sir Walter Elliot. But, before going any farther, it is necessary to point out that these two grants themselves present some remarkable and, as Sir Walter Elliot admits (*Num. Or.* Vol. III, Pt. II, p 114), inexplicable features. Thus, one stone begins with a grant dated S'aka 890, then gives an earlier one without date, then one dated S'aka 656. The other stone begins with a grant without date, goes on with one dated S'aka 651, followed by one dated S'aka 890, and winds up with one dated S'aka 608.

However, as regards the present argument, the name and date of the Ganga king Márasimha being fully confirmed by other records, as shown in the annals already given, these points are not disputed. But when, from the apparent statement that he was the younger brother of Hari Varmmá, Mr. Fleet rushes to the conclusion (*Kan. Dyn.* 12) "that there can be no doubt whatever that the dates of the copper-plate grants are spurious and that the date of the Lakshmes'var stone-tablet inscription is the true one for the third generation from the founder of the dynasty" he has fallen into an error. This can be proved from the grant itself, as already pointed out (note[7] p. 5) and is still more clearly evident from Márasimha easily falling into his right place in the genealogy without disturbing any of the body of evidence that has accumulated showing who he was and who his predecessors were.

A further objection is taken on palæographic grounds, which, although primarily directed against the Tanjore plates of S'aka 169, is extended to the others. But whatever force this may have as

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1 First published by Mr. Telang (*Bombay Journal*)

2 *Ind. Ant.* VI, 23. Mr. Fleet was quite satisfied about this until, misled by an erroneous statement in one of the Lakshmes'vara grants, he was driven to propose the rejection of all the other Ganga grants as "forgeries." *id* VII, 33; *Dyn. of Kan. Dist.* 11.

3. Even this innocent remark furnishes Mr. Fleet with a subject of dispute as follows :—(*Kan. Dyn.* 12). Mr. Rice considers that he was the *exiled* minister of Akála-varsha. I should prefer the equally justifiable hypothesis that he *had been* the minister of Akála-varsha, and that either on the death of that king he voluntarily or compulsorily left the Ráshṭrakúṭas and took service under the other dynasty, or on the subversion of the power of the Ráshṭrakúṭas by the Western Chálukyas, part of their dominions of which this minister was still in charge, fell into the possession of the Gangas." Mr. Fleet is quite welcome to theorize in this fashion as much as he will, I do not see that it in any way militates against my simple conjecture that the minister was at this time *in exile*, however he came to be so. But I must object to the suggestion that he had taken service under the other dynasty, as this is quite opposed to the data supplied by the grant.

4. While allowing that "this identification, if it could be accepted, would of course be a strong argument in favour of the genuine antiquity of the Merkara plates," Mr. Fleet argued (*Kan Dyn.* 13) at great length against the hypothesis on which it is based, dragging in the names of the Chálukyas, which have no manner of connection with it. But he has since (*Ind. Ant.* XII, 223) admitted that "there is of course a good deal of force in the suggestion."

applied to the Tanjore plates, it may suffice to point out that Dr. Burnell, while fully condemning those, describes the Mercara plates in the same work as "the earliest unquestionable inscription as yet known" (*S. Ind. Pal.* 34), and accepts without suspicion the later ones.

There remains another objection, thus stated by Mr. Fleet—"The grant of S'aka 169, and the Mercara grant of the year 388 and the Nágamangala grant of S'aka 698, were all engraved, on their own showing, by one and the same man, Vis'vakarmáchárya" This is not so formidable an indictment as it appears, and it must strike any one that this engraver, skilful as by hypothesis he must have been to produce grants that passed as genuine for such widely distant dates, was a very clumsy forger to provide evidence so undisguised for the condemnation of his own work. But apart from this, persons with Indian experience will recognize the fact that such a name may well be used as a sort of clan name by the Panchála artificers who invariably claim affinity with Vis'vakarmma the artificer of the gods, and are addressed in ceremonious correspondence as of the Vis'vakarmma vams'a.[1] The actual statements of these grants under notice are as follows :—

(*Tanjore*) [2]Chitraka Vis'vakarmmáchárya s'ásana likhitam idam.

(*Mercara*) Vis'vakarmma likhitam.

(*Hosur*) Vis'vakarmméṇa likhitam.

(*Nágamangala*) Sarvva-kaládhárabhúta-chitra-kalábhijnéna Vis'vakarmmácháryénédam s'ásanam likhitam

It may further be pointed out that the history of the Gangas as derived from inscriptions is not dependent on the contents of these particular grants, but that numerous other grants not written by a Vis'vakarmma are available as evidence. The thing to be noted, however, is that they confirm the accuracy of the plates here objected to, and thus contribute to prove their authenticity.

Having thus disposed of the particular objections that have been stated against the Mercara and certain other plates, it only remains to notice the position Mr. Fleet has taken up with regard to the Gangas generally. "There was" he says "undoubtedly an early and important dynasty of Ganga kings. But, while of necessity I admit this much, I cannot go further than this..... It follows, therefore, that Mr. Rice's Ganga kings are not the ones with whom the Kadambas and Pulikési II came in contact[3]; and we have still to discover who the latter were, and to ascertain the authentic early history of the Ganga dynasty.[4]"

It comes then to this—that at a certain period and in a certain quarter a Ganga dynasty is required to fill up a gap in the early history of Southern India: for that period and in that quarter records have been brought to light of a powerful and long continued Ganga dynasty, whose genuineness can be tested by many contemporary allusions and incidental statements. Yet notwithstanding all this, and in spite of the further consideration that no other Ganga dynasty has been discovered,[5] we are required to reject as "spurious" the information collected (to which be it noted belongs even the very inscription that Mr. Fleet regards as authentic) and prepare for the revelation of another Ganga dynasty hitherto unheard of. I think in all fairness, considering the body of evidence now accumulated and the disposal which has been made of his objections, that Mr. Fleet may now be called on to abandon the attitude of hostility he has assumed against the Gangas, at all events until he can enlighten us as to who the real ones were, all memorial of whom has so unaccountably eluded the extensive researches of the last few years.

To pass on to the Peggur stone (No. 4.) This was discovered by me in 1872 under very disadvantageous circumstances,[6] when I could do little more than note that it *was* a Ganga inscription, as the stone was thickly covered with damp growth and not easily accessible. I could not visit it again, but it

1. Sir Walter Elliot holds similar views on the subject (see *Num. Or.* Vol. III, Pt. II, 113.) The Panchála comprise five classes of superior artisans, namely, goldsmiths, brass and copper smiths, iron and blacksmiths, carpenters, and stone cutters. Some wear a sacred thread like Brahmans and are sub-divided into gotras.

2. Mr. Fleet has tacked on to him as a descriptive phrase what is really an imprecation, and which, as is self evident, has not been correctly translated.

3. The Kadambas certainly came into contact with them, as a Kadamba princess was married to a Ganga king.

4. *Kan. Dyn.* 13, 14.

5. The Kalinga kings mentioned p. 7 are of course considered to be of the same family.

6. It was, towards night fall of a fatiguing day, during the whole of which I had been riding, without any food ,owing to the guide mistaking the way, and having several miles of forest still to go through before arriving at camp.

was examined by Mr. Kittel and published with Nos. 2 and 3[1]. In translating it, however, Mr. Kittel went hopelessly wrong as to several of the most important parts[2]. Mr. Fleet nearly hit upon the right date[3], but also failed to read the figures. Nos. 4 and 10 make it clear that a close connection existed between Coorg and the Jains of S'ravaṇa Belgoḷa in Mysore. Nos. 2 and 4 are of special interest for Coorg, especially the former, in their reference to the kadangas or trenches that intersect the country in various parts, thus showing their great antiquity.

These kadangas stretch over hills, woods and comparatively flat country, for miles and miles, at some places branching off in various directions or encircling hill tops. Some are nearly 40 feet from summit to bottom of ditch, and often taken along hill sides with an angle of 80° to the horizon. In the Mendala-náḍ they shew great regularity and are broad and deep, the lower side of the ditch facing the open country, but in Kiggaṭnáḍ they are of smaller dimensions. There is no doubt that they were war trenches, but it is more than probable that at the same time they formed, at least to some extent, also the boundaries between the different náḍs.[4]

Similar ancient earthworks were constructed by the ancient Britons. "They are extremely difficult of access from the steepness of the mountain heights on which they were formed. This difficulty the primitive engineer greatly increased by the most simple and natural means. He sunk one or more deep trenches round the summit of the hill and raised lofty banks with the excavated soil. Undoubtedly this is the most ancient species of rampart known; it existed ages before the use of mural fortifications, and originated in all probability with the nations in the east."[5]

The expression Peḍ-doṛe, big river, that occurs in Nos. 2 and 4 is one always applied to the river Kṛishṇa, but from Biliúr being described as on the bank of the Peḍ-doṛe it clearly here means the river Lakshmaṇa-tírtha, a tributary of the Kávérí.

The Ninety-six Thousand mentioned in Nos. 2 and 4, among the witnesses, is the province of Gangavádi, the distinctive country of the Gangas. It was a Ninety-six Thousand country, implying perhaps that it consisted of 96 náḍs. Such numerical designations were commonly appended to the old names of divisions of the country, as the Banavase 12,000, the Punnáḍ 10,000 &c. Gangavádi occupied the whole of the central and western parts of Mysore and is the region now marked out by the population of the Gangaḍikára tribe of ryots, its former subjects, whose name, an abbreviation of Gangavádikára, thus carries with it the history of their origin.

The hill chiefs called Malepas,[6] of whom it appears there were four, seem to have ruled over a Male Thousand. Their conquest was a prominent feature in the progress of the Hoysaḷa kings, among whose titles is *S'rí Malaparoḷ Gaṇḍa*, which also appears by itself on some of their coins.[7]

Hoysalas.—These were a well known and distinguished line of kings who ruled in Mysore from the 10th to the 14th century A.D. Their capital was at Dorasamudra, the modern Haḷebíḍ. A great mass of information has been collected by me regarding them, which has to be sifted and arranged. With the help of this, and what may yet be obtained, I shall doubtless be able in my forthcoming work on Mysore inscriptions to fix exactly the dates of their reigns and supply full particulars of their history. Meanwhile the following, so far as at present known, is the list, with dates as obtained from the sources indicated.

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1. *Ind. Ant.* VI, 102.
2. See *id.* XIV, 76.
3. *id.* VII, 103.
4. *Mysore & Coorg*, Vol. III 301.
5 *Were the Ancient Britons savages?* by W. W. Wilkins (*Fortnightly Review* for April 1875.)
6 *Male*, hill, *pa*, a chief.
7. SIR WALTER ELLIOT does not mention this (*Coins of S. Ind.* 82, 152 D).

Inscriptions.	Kings.	Channa Basavana Kálajnána.	Kongu Déśa Rájakal.
	Saḷa, Hoysaḷa	984—1043	
.. 1039—1047..	Vinayáditya	1043—1073	—1068
1065	Yereyanga, Pereyanga	1073—1114	
.. 1117—1138..	Biṭṭi Déva, Vishnu Varddhana, Víra Ganga, Tribhuvana-malla	1114—1145	1099—1147..
.. 1142—1191	Vijaya Narasimha, Víra Narasimha ..	1145—1188	.. 1147—1174
1191—1207..	Víra Ballála	1188—1233	1174—
1223	Víra Narasimha	1233—1249	—1237
1252	Sóma, Víra Sóméśvara	1249—1268	1237—8283
.. 1262—1287..	Víra Narasimha	1268—1308	1283—1313
1310	Ballála Déva		

The earlier kings were Jains. They claim to be Yádavas and therefore of the lunar line. The founder of the family was Saḷa, and the exploit which raised him to a throne is thus related. Going one day to worship Vásantiká, his family goddess, whose temple was in the forest near S'aśakapura, his devotions were interrupted by a tiger, which bounded out of the jungle, glaring with rage. The *Yati* of the temple, snatching up a *saláki*—a slender iron rod—gave it to the chief, saying in the Karṇáṭaka language *Hoyi Saḷa!* strike, Saḷa! on which the latter discharged the weapon with such force at the tiger as to kill him on the spot. From this circumstance he adopted the name Hoysaḷa, formed from the words of the yati's exclamation; and the dynasty so called descended from him, had a tiger (*s'árdúla*) as their crest.

Till the begining of the 12th century the Hoysaḷas were apparently fendatories of the Chálukyas, but Vishṇu Varddhana then made them independent, and entered upon a range of conquests which extended his territory on every side. Of the succeeding kings the most celebrated was Víra Ballála, from whom the whole line are sometimes called Ballálas. He rivalled Vishṇu Varddhana in the extent of his conquests, and carried his boundary up to the Kṛishṇa. The line came to a virtual end in 1310 by the invasion of a Muhammadan army under Káfúr, the general of Alá-ud-dín, the second king of the house of the Khilji or second Pathan dynasty. Dorasamudra was then sacked. Another expedition sent by Muhammad III of the house of Toghlak in 1326 completely demolished the city. The king now retired to Tondanúr, the present Tonnur, but the power of the Hoysaḷas was extinct.*

The two inscriptions Nos. 6 and 7 seem to belong one to the time of Narasimha, the son of Víra Ballála, and the other to that of Narasimha, the son of Sóméśvara. These are engraved on *vírakal* or stones erected to the memory of the brave who fell in battle. Of such monuments the following is a description. The prominent features are three tableaux sculptured in relief. The inscription, when there is one, is introduced between, on the frame as it were of the bas-relief. The lowest of the sculptures represents the fight in which the hero fell. As a composition it is spirited, and the grouping not inartistic: but the attitudes are conventional rather than natural, and the hero always of heroic proportions. According to the generally received notions, the warrior falling in battle is at once conveyed to paradise by the *apsaras* or celestial nymphs, who are allotted to be the portion of the brave, there to enjoy the voluptuous pleasures of Indra's heaven. The middle bas-relief exhibits this translation of the hero from the field of battle to the upper world and is a most fantastic compound. Sometimes the hero is being bodily borne aloft supported by the *apsaras*, the whole procession ascending in a triumphal dance, with poses and attitudes that defy description, but no doubt intended to convey the notion of spirits treading the air. In many cases, however, the hero is seated in a *vimána* or car during the ascent, convoyed by *apsaras*. The *gandharvas* or celestial musicians often accompany the procession, performing on their various instruments. In the upper portion of the vírakal we have the figure of the hero seated in meditation in the presence of the deity.

* For full particulars of the line see *Ms. Ins.* Intro. *xxv* ff

The grants Nos. 8 and 9 are in different characters from all the rest. They record gifts by a king called Bhaga-vararasu or Bhaga-varapála, who was the embodiment of the instruction (*bódha rúpa*) of a holy man named Purushóttama. Nothing has been discovered that can throw light on who either of them was. The king may have been a ruler of the country round Bhága-mandala, which may have derived its name from him, or perhaps from its puranic title of Bhagand-áśrama. The only thing certain is that the inscriptions belong to a period when the Jain influence had been weakened and that of the Vaishnavas was in the ascendant. In connection with the preceding grants it may further be conjectured that the Hoysala kingdom was at an end. On the whole perhaps, they may be, if any thing, a little earlier than A. D. 1,400 to which I have tentatively assigned them.

Náyaks of Bélúr.—We have now come to the grant No. 11 by Krishnappa Náyaka of the Bélúr family. As stated in the inscription, the Bélúr country was originally bestowed upon Krishnappa Náyaka the Red (*yara*), by the Vijayanagar sovereign Krishna Ráya, who reigned A. D. 1508—1530. The Bélúr chiefs call themselves lords of Maninága-pura, which I have not identified. It hardly seems to be meant for Bélúr, which in all Hoysala grants is called Vélápura. The Bélúr territory was apparently absorbed into the kingdom of Mysore under Chikka Déva Wodayar, by the treaty concluded with Bednúr in 1694.

The Coorg Rajas.—The origin and history of the Coorg Rájas are known with sufficient accuracy and no fresh information is furnished by their inscriptions. They were Lingáyats and of an alien race from the Coorgs. The founder was a prince of the Ikkéri or Bednúr family, who came and settled in Háléri nád in the garb of a Jangam or Lingáyat priest. He found means to gradually extend his influence, inducing his followers to pay him taxes, and eventually to provide him with a guard, called *chaudigára*, a name ever afterwards retained for the troops of the Coorg Rájas.

He at length openly declared himself, and was acknowledged as ruler of Háléri and the surrounding náds. The Coorg chief of Padinálknád also submitted to him, followed by the remaining chiefs of the country, on condition of receiving three-fourths of the revenue and paying him one-fourth. But they were all disposed of before long and the whole country brought under the Háléri government.

The following is the succession of the Coorg Rájas thus established :—

	Period A. D.
Víra Rájá	....
Appáji Rájá	....
Muddu Rájá	1633—1687
Dodda Vírappa	1687—1736
Chikka Vírappa	1736—1766
Muddu Rájá } Muddaya }	1766—1770
Dévappa Rájá	1770—1774
Linga Rájá	1775—1780
Dodda Víra Rájéndra	1780—1809
Linga Rájá	1809—1820
Víra Rájá	1820—1834 deposed

A full account of these kings has been given by me in Vol. III of *Mysore and Coorg*, based upon the *Rájéndranáme*, a history of the kings of his line drawn up by order of Dodda Víra Rájéndra in the Kannada language and translated into English by Lieutenant Abercromby at Mangalore in 1808. A brief sketch is alone needed here.

Muddu Rájá removed the seat of government from Háléri* to Madikéri (Mercara), where he built a fort and palace in 1681. *Doḍḍa Vírappa*, by assisting the chief of Periyapaṭṇa, drew upon himself an invasion by Chikka Déva Woḍeyar of Mysore, which however he repelled ; and when Chikka Deva Woḍeyar overran the Bélúr country, Doḍḍa Vírappa seized upon Yélusávirašíme (the Seven Thousand country, still so called), of which he retained possession, paying a portion of the revenue to Mysore. By gift and purchase he also added the district of Amara-Sulya to Coorg.

In the reign of *Chikka Vírappa* occurred Haidar Ali's usurpation of the Mysore throne. On the latter's conquest of Bednúr he laid claim to Yélusávirašíme and was too powerful to be refused. But he was not satisfied with this, and sent an expedition in 1765 under Fazal-ulla Khán for the subjugation of Coorg. Failing of success, Haidar entered into a treaty to make over the Uchingi district on payment of three lakhs of pagodas. *Muddu Rájá* and *Muddaya*, who ruled jointly, being unable to obtain fulfilment of the treaty, began hostilities, which resulted in Haidar conceding the districts of Panje and Bellare in consideration of 75,000 pagodas already paid. On the death of these two kings a dispute arose as to the succession, and Linga Rájá, the unsuccessful claimant, repaired to Haidar for help, in consequence of which an army entered Coorg in 1773 and took the capital. The king *Dévappa Rájá* fled, but was captured at Harihar and carried to Seringapatam, where he was put to death. *Linga Rájá* was now placed on the throne on condition of paying an annual tribute. But he was forced to give up Amara-Sulya, Panje, Bellare and Yélusávirašíme, though permitted to take possession of a part of Wainád. Linga Rája died in 1780, leaving two sons who were minors, the elder being *Víra Rájéndra Woḍeyar*. Haidar removed them to Gorúr and assumed the entire possession of Coorg under the pretence of being a guardian to the princes until they should come of age.

In 1782 the Coorgs rose in rebellion and drove the usurpers out of their country. The death of Haidar prevented immediate retribution, but his son Típu Sultán, after the reduction of Mangalore in 1784, marched through Coorg and reestablished his power, with threats of vengeance in case of any further rebellion. Next year however the Coorgs again revolted and an army was sent against them under Zainullábi-dín As he met with ill success, Típu took command in person and made his way to Mercara. Under pretence of conciliatory measures, he allured most of the Coorgs to Tala Káveri and there treacherously seizing upon many thousands, with their families, deported them to Seringapatam, where they were forcibly converted to Islám. Coorg was divided among Mussalmán landlords, and labourers were imported from Adoni in the Bellary district. At this juncture it was that Víra Rájéndra Woḍeyar, with his wife and two brothers, effected their escape from Periyapaṭṇa, where they had been confined for six years. Round this hero of Coorg history followers at once rallied and he was not long in attacking the Muhammadans. After a series of arduous and skilful enterprises, during which he defeated an army sent by Típu for the succour of the garrisons, only Mercara remained in their hands, cut off from all communication with Mysore.

The English had now declared war against Típu, and Víra Rájéndra eagerly entered into alliance with them, allowing the British force from Bombay under Sir Robert Abercromby to march through Coorg to Seringapatam. Mercara was forced by Víra Rájéndra to capitulate and he thus became undisputed master of his country. But depopulated and devastated, it could not furnish the provisions with which he had undertaken to supply the British army. He therefore made raids into Mysore territory and carried off vast stores of cattle and grain, while Típu attempted, but without success, to draw the king from his alliance with the British. Lord Cornwallis's famous night attack on the lines around Seringapatam soon followed, when Típu was driven back with all his forces into the island. During the confusion of that memorable night 12,000 Coorgs made their escape from Seringapatam and regained their native hills. Típu was forced to sign a treaty surrendering half his territories to the British. Their claim to Coorg he stoutly resisted. "As well ask for the key of Seringapatam" he said. But the British would not abandon their ally, and hostilities were about to be re-opened when Típu yielded.

In the last Mysore war Víra Rájéndra was again the ally of the British and witnessed their defeat of Típu in the battle of Siddéśvara. At the end of the war he was disappointed at having to give up certain districts he had seized upon, but six máganis from Canara were transferred to him in consideration of the supplies he had furnished to the army. The separate British Resident was at the same time withdrawn, and the charge of affairs in Coorg attached to the Residency at Mysore. In 1807 he lost his favourite wife and with her expired his hope of a son to succeed him on the throne. This embittered his last days and his violence and cruelty led to a conspiracy against his life. He escaped, but revenged himself by shooting down the chief conspirators himself and having the rest massacred.

* Sanskritized into *Kshira-nagara* (See No 16).

The Rájá now seems to have become subject to fits of madness, during which, with the aid of an African body-guard, sanguinary executions were ordered. At length he died in 1809, giving over his seal to his eldest daughter Dévammáji, who was acknowledged as Ráṇi of Coorg.

But her uncle *Linga Rája* soon got all power into his own hands and induced her to sign an abdication in his favor. He died, after an inglorious reign, in 1820 and was succeeded by his son *Víra Rája*. The sensuality and cruel murders committed by the latter led to remonstrances from the British. He was about to murder his nearest relatives when two members of his family escaped to Mysore and put themselves under the protection of the British Resident. The Rája demanded their surrender, which being refused, he proceeded to levy war, on which an expedition was sent against Coorg, the Rája deposed and the country, at the request of the people, annexed to British India in 1834.

The Rája lived at first at Vellore but before long removed to Benares. In 1852 he received permission to visit England, where he had his daughter baptized into the Christian faith. Her sponsor was the Queen and she received the name Victoria Gauramma. The Rája continued to carry on litigation against the East India Company, but in 1858 the Government of India passed to the Crown and his suit fell through. He died in England in 1862. His daughter, who had married an English officer, died in 1864, and her husband and son before long followed her to the grave.

Ever since the annexation the Coorgs have been conspicuous for their loyalty and devotion to the British, being specially exempted on that account from the Disarming Act. They have also greatly advanced in all material prosperity.

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1. COPPER PLATE INSCRIPTION AT MERCARA*.-DATE A. D. 466.

3 PLATES, 8 INCHES × 3·2 INCHES, 4 SIDES. SEAL, AN ELEPHANT.

Pûrvada Hale Kannada Characters.

Be it well.—Success through the adorable *Padmanábha*, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the Jáhnavi (or *Ganga*) *kula*, distinguished for the strength and valour attested by the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his enemies, of the Kanváyana gotra, was S'rímán *Kongaṇi Mahádhirájá.*

4 His son, inheriting all the qualities of his father, possessing a character for learning and modesty, having obtained the honors of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who expound and practice the science of politics, the author of a treatise on the law of adoption, was S'rímán *Mádhava Mahádhirájá.*

7 His son, possessed of all the qualities inherited from his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, was S'rímad *Hari Varmma Mahádhirájá.*

9 His son, devoted to the worship of Brahmans, gurus and gods, having humbled himself at the feet of Náráyaṇa, was S'rímad *Vishnu Gópa Mahádhirájá.*

10 His son, with a head purified by the pollen from the lotuses the feet of Tryambaka, having purchased his kingdom by personal strength and valour, daily eager to extricate the ox (of merit) from the thick mire of the Kali yuga in which it had sunk, was S'rímán *Mádhava Mahádhirájá.*

12 His son, the beloved sister's son of *Kṛishṇa Varmma Mahádhirájá*—who was the sun to the firmament of the auspicious *Kadamba kula*—having a mind illuminated with the increase of learning and modesty, of indomitable bravery in war, reckoned the first of the learned, was S'rímán *Kongaṇi Mahádhirájá.*

14 A gift which he named *Avinita* had made to Vandanandi Bhaṭṭára,—the disciple of Guṇanandi Bhaṭṭára, who was the disciple of Janánandi Bhaṭṭára, who was the disciple of Síḷabhadra Bhaṭṭára, who was the disciple of Abhanandi Bhaṭṭára, who was the disciple of Guṇachandra Bhaṭṭára, of the Désiga gaṇa and Koṇḍakundánvaya,—the mantri of *Akála-varsha*, favourite of the earth, in the year eighty-eight beyond three hundred, the month Mágha, Monday, the asterism being Sváti (Arcturus), the fifth day of the bright fortnight, having acquired for the S'rí Vijaya Jina temple † of Talavana-nagara ; (to wit) the village named *Badaṇeguppe*, situated in the middle of the Eḍenáḍ Seventy, in the Púnáḍ Ten Thousand;

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* In the Mercara treasury. For fac-simile see *Indian Antiquary*, I, 362.

† The original is *Jinálakke*, which would mean "for the Jain war," and is probably a mistake for *Jinálayakke*, "for the Jain temple."

presented the charming (village)—the gift being also (confirmed) by *Avinita Mahádhirájá*—together with twelve kandugas in each of the six associated villages, the ambali (or gruel), the tala-vritti in Talavanapura, twelve kandugas in Pogarigele, and twelve kandugas with enjoyment of the royal rights in Pirikere.

[21]The boundaries of the village of Badaneguppe:—east, the red rock, Gajasele, the s'akti post at the junction of Karivalli, Kottagara and Badaneguppe, to the pond of bandhúka plants on the south-east; again south, the milk-hedge, the balkani tree; again west, the row of medical plants, then the pond at the junction of Badaneguppe, Kottagara and Multagi, (then) Chandigála, thence to the clearing nut tree at the south-west; again west, the . . . . . tree, the banyan tree called S'ántara, thence the bed of the stream; again north, the row of medical plants, the pond of the rose-apple, thence to the sacred tamarind tree at the north-west; again the neggilu clump at the junction of Badaneguppe, Multagi, Koleyanúr and Dásanúr, the long sacrificial circle (?), thence the hill which protects the north of the village of Gajasele, descending to the big rock; again east, the row of medical plants, then the . . . . . banyan tree; again north-east, the pond at the junction of Badaneguppe, Dásanúr and Polmada, the tamarind tree at the paddy fields by the sluice, and so the level red mound which joins the eastern boundary.

[31]Witnesses thereto:—Perbbakkaváṇa, the man who is a friend in all things to the line of the Ganga rájas; Marugareya Sendrika; Maṇiyugureya Nandyála and Simbál A'dapa, of Nirggunda in Ganjenád, servants.

[33]Country* witnesses: Kulugova of Tagadúr, Tagada of Ganiganúr, Nandaka of A'lgódate, Bellura and Alageya of Ummatúr, Bellura and Deggiviya of Badaneguppe.

[35]Whoso takes away land presented by himself or by another will be born a worm in ordure for sixty thousand years. The earth has been enjoyed by Saka rája † and other kings; according to their (gifts of) land so was their reward. Poison is no poison, the property of the gods is the dreadful poison: poison kills a single person, but a gift to the gods (if usurped) destroys sons and descendants. Merit is a common bridge for kings; this from age to age deserves your support, O kings of the earth: thus does Rámabhadra ‡ beseech the kings who come after him.

[38]Vis'vakarmma's writing.

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* Or local.

† In the quotation as generally given this is Sagara.

‡ Generally Rámachandra.

Text. *

(*1st side*).

[1] Svasti jitam bhagavatá gata-ghana-gaganábhéna Padmanábhéna s'rímad Jáhnavíya (ku)
[2] lámalá-vyómávabhásana-bháskaraḥ sva-khadgayka-prahára-khaṇḍita-mahá-silá-stambha-labdha-bala
[3] parákramó dáraṇóri-gaṇa-vidáraṇópalabdha-braṇa-vibhúshaṇa-vibhúshita Kaṇváyana
[4] sa-gótrasya s'rímán Koñgaṇi-mahádhirája ‖ tat-putra pitur-anvágata-guṇa-yuktó vi
[5] dyá-vineya-vi hita-vṛittaḥ samyak-prajá-pálana-mátrádhigata-rájyat-prayójana † vidvat-ka
[6] vi-káñchana-ni káshópala-bhútó níti-sástrasya vaktri-payóktri-kusalasya dattaka-sútra
[7] vrittir-praṇétám ‡ s'rímán Mádhava-mahádhirája ‖ tat-putra pitṛi-paitámaha-guṇa-yuktó vanéka
[8] cháturddanta-yuddha-vápti-chatur-udadhi-salila-svádita-yasa s'rímad Hari-varmma-mahádhirája ‖ ta
[9] t-putra ‖ dvija-garu-dévatár-púja-paró Náráyaṇa-charaṇánuddhata s'rímad Vishṇu-gópa-má

(*2nd side*).

[10] hádhirája ‖ tasya putra ‖ Tṛiyambhaka-charaṇámbhórúha-rájár-pavittri-kritóttamánga sva-bhuja
[11] bala-parákrama-kriyá-kṛita-rájya Kali-yuga-bala-paṅkávasanna-vṛishóddharaṇa-nitya-sannaddha s'rímán Mádha
[12] va-mahádhirája ‖ tasya putra ‖ s'rímad Kadamba-kula-gagana-gabhasti-málina Kṛishṇa-varmma-ma
[13] hádhirájasya priya-bhágineyó vidyá-vineyatisaya-paripúritántarátma niravagraha-prathána-sau
[14] ryya vidvasu-pra thama- gaṇya s'rímán Koñgaṇi-mahádhirája Aviníta-námadhéya-dattasya
[15] Désiga-gaṇam Koṇḍakundánvaya Guṇachandra-bhaṭára-sishyasya Abhaṇandi-bhaṭára tasya sishyasya
[16] Silabhadra-bhatára-sishyasya Janáṇandi-bhatára-sishyasya Guṇaṇandi-bhaṭára-sishyasya Vandaṇandi-bhatárargge ashṭa-a
[17] síti-uttarasya trayó-satasya samvatsarasya Mágha-másam S'omaváram Svati-nakshatra suddha pañchami Akala-
[18] varsha-prithuví-vallabha-mantri Talavana-nagara-S'rí-Vijaya-Jinálakke Púnádu 10 § sahasra Eḍenádu-
[19] saptari ¶-madhye Badaṇeguppe-náma Aviníta-mahádhirája-cha-datténa ‖ padiye ár odan úr ú

* The text of this and all the inscriptions is published as it stands, without any corrections.
† The *t* before *p* seems intended for *upadhmánīya*.
‡ The *r* before *p* here and in lines 9 and 10 stands for *upadhmánīya*, and this is its usual form in Hale Kannada.
§ The figure used is an old cave numeral. See Burnell's *South Indian Palæography*, p. 67.
¶ *Saptari*, Prákrit for *saptati*. Cf. *sattari* in glossary to Jacobi's *Kalpa sútra*.
‖ Or perhaps *bhadatténa*.

(*3rd side*).

[20] roḷ pannir kkaṇḍugañ geydu ambali-maṇṇuṃ Taḷavanapuradoḷ taḷa-vittiyaman Pogarigeḷeyoḷ pa
[21] nnir kkaṇḍugaṃ Pirikeṛeyolaṃ rájamánaṃ anumódana pannir kkaṇḍugaṃ manóharaṃ dattaṃ Badaṇeguppe-
[22] grámasya símántaraṃ púrbbasyándisi kenjige-moṛaḍië Gajaseleye Karavaḷḷiya-Koṭṭagara-Ba
[23] daṇeguppeya trisandhiya satti-koraḍu ágneyadinante banduká-gaṇi-taṭákaṃ puna dakshinasyán
[24] disi bahus'nu hiye balkaṇi-vṛikshame puna pas'chima-mukhadesanda ‖ bahumúlika-pantiye puna Ba
[25] daṇeguppeya- Koṭṭagara-Multagiya trisandhiya kole Chaṇḍigále puna nairatyade sandu kathaka-vṛiksha
[26] me puna pas'chimasyándisi peḷd-uḷḍil-vṛikshame santeṛetiya vaṭa-vṛikshame puna tore-vaḷḷame uttará mukha
[27] de sanda bahumúlika-pantiye jambú-padiya-taṭákame puna váyavyade gaḷe-chincha-vṛikshame puna Badaṇe
[28] guppeya-Multagiya-Koḷeyanúra-Dásanúra-trisandhiya-neggila-gumbe niduveḷunge puna Gajasele
[29] ya-gráma uttara disi káyga-moraḍië ‖ iḷidu kenbareye puna púrbba mukhade sanda bahumúlika-pa

(*4th side*).

[30] ntiye puna kaḍapaḷtigála vaṭa-vṛikshame puna isánade Badaṇeguppeya-Dásanúra-Poḷmada-trisandhiya
[31] taṭákame koḍigaṭṭi chiñcha-vṛikshame kentaṛambina diṇëim púrbbade kúḍittu símántaraṃ ‖ tasya sákshiṇa
[32] Gañga-rája-kula-sakalástháyika-purusha Perbbakkaváṇa Maṛugareya Sendrika Ganjenáḍa Nirggunda Maṇiyu
[33] gureya Nandyála Simbál A'dapa bhrityayáṃ ‖ désa sákshi Tagaḍúra Kuḷugóvaru Gaṇiganúra Tagaḍaru A'lgó
[34] ḍate Nandakaruṃ U mmatúra Beḷḷuraruṃ Aḷageyaruṃ Badaṇeguppeya Beḷḷuraruṃ Deggiviyaruṃ ‖
[35] svadatta paradattáṃ vá yó haretha vasundharí shashṭiṃ varsha sahasráṇi vishṭáyáṃ jáyaté kṛimi ‖ va
[36] subhi vasudhá bhu kta rájabhis Saka-rájabhi * yasya yasya yadá bhúmi tasya tasya tadá paḷaṃ ‖ déva
[37] svan tu vishaṃ ghóraṃ na vishaṃ visham uchyaté visham ékákinaṃ hónti dévasva putra pautrikaṃ ‖ sámányóyaṃ dha
[38] rmma hétuṃ † nṛipáṇáṃ kálé kálé pálaniyó bhavadbhi sarbbán etáṃ bhávina páttivéndrá bhúyó bhúyó
[39] yáchaté Rámabhadrá ‡ ‖ Visvakarmma ḷikhitaṃ ‖

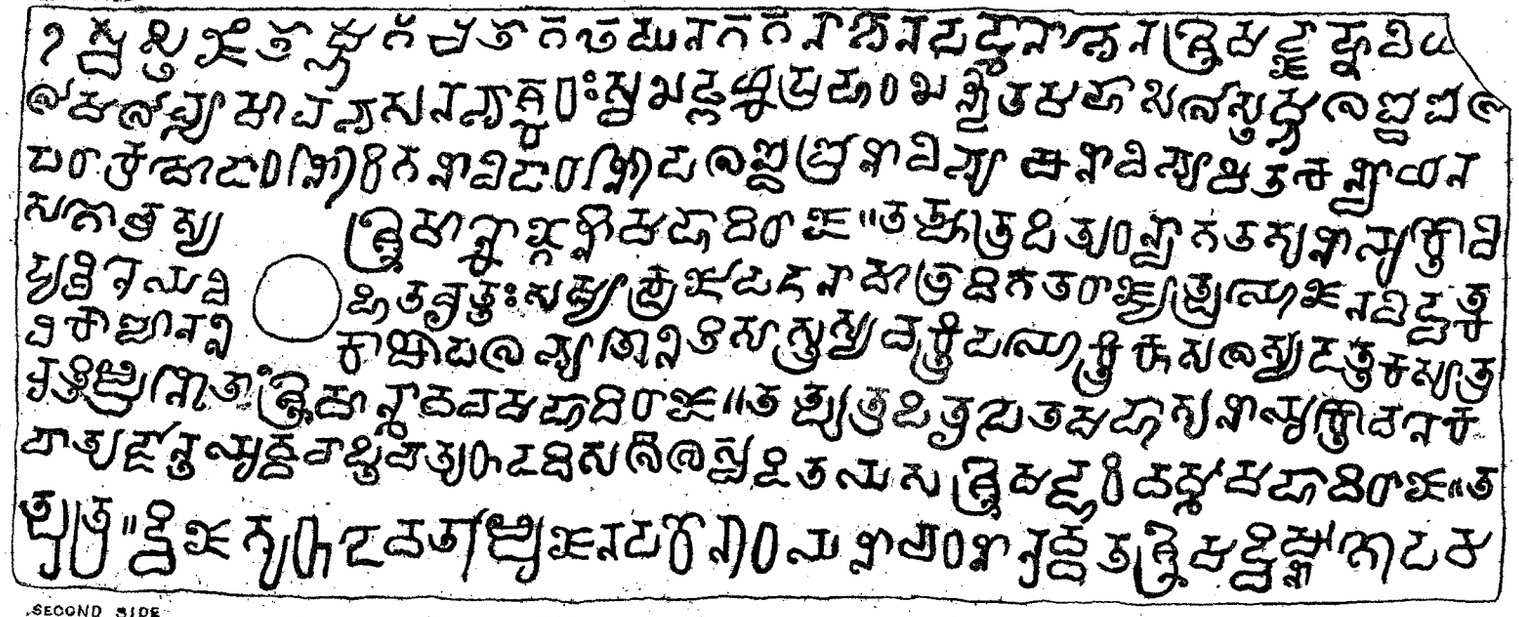
* Generally *Sagarádibhih.*

† Properly *sétum*: the collocation *dharmma hétum* recalls the Buddhist formula.

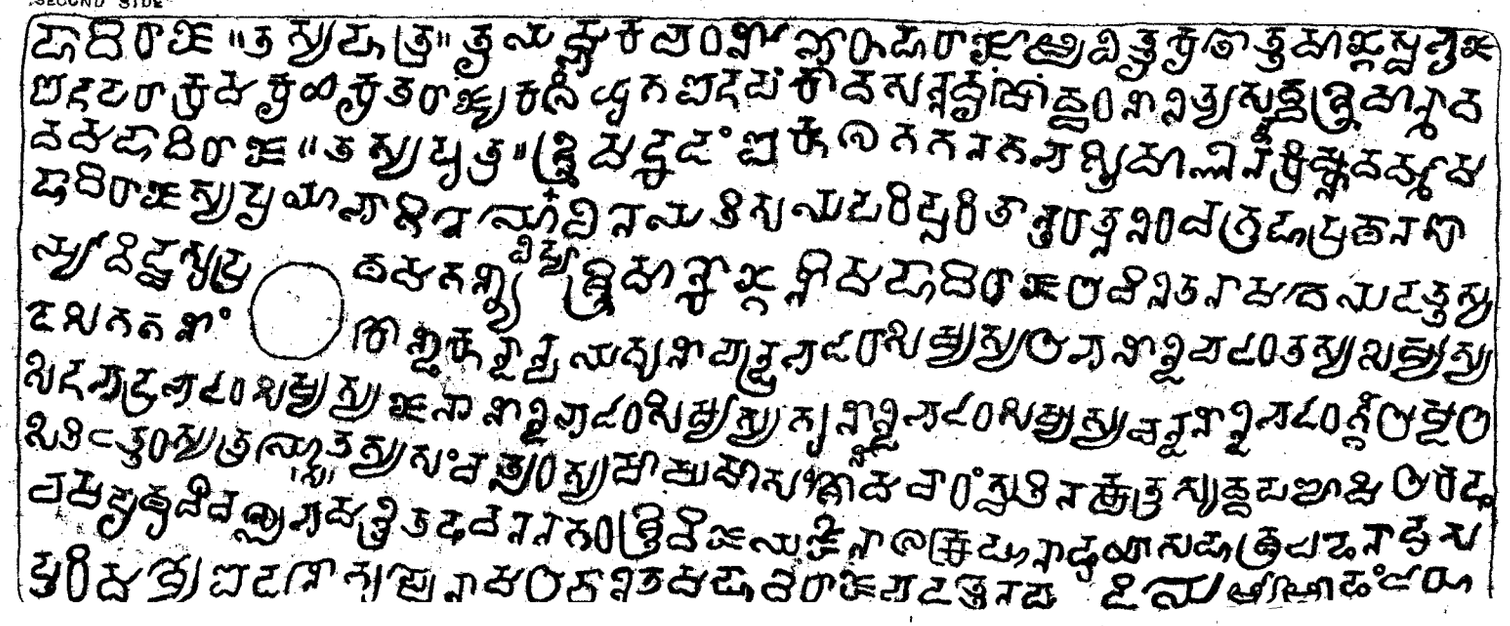
‡ Generally *Rámachandrah.*

MERCARA PLATES.

FIRST SIDE



SECOND SIDE



SECOND SIDE

2. STONE INSCRIPTION AT BILIUR.-* DATE A. D. 887.

Hale Kannada Characters.

S'ankha under triple canopy. | Lamp stand. | Kalas'a. | Chámara. | Elephant | Chámara. | Chakra.

Prosperity to the Jina s'ásana.

Of the years passed since the time of the Saka king the eight hundred and ninth year being current—

[3] Be it well.—*Satya-vákya Konguṇi-varmma*, dharmma-mahárájádhirája, boon lord of Kovaḷáḷapura, lord of Ṇandagiri, in the eighteenth year of s'rímat Permmanaḍi's anointing to the kingdom, on the auspicious fifth day of the month Phálguṇa, to Sarvvanandi-deva, the disciple of S'ivanandi-siddhánta bhaṭṭára, for the Satya-vákya Jina temple of the Penne kaḍanga, *Permmanaḍi* gave the twelve hamlets of Biliúr on the bank of the Peddoṛe †, free of entry from all.

[9] Those of the Ninety-six Thousand, the five tributaries, those of the Peddoṛegare Seventy, and the eight farmers are witnesses to this.

[10] The people of the Male Thousand, the people of the Five Hundred, and the five (?) garland makers are guardians of this.

[11] Whoso destroys this incurs the five great sins of destroying Báraṇási, a thousand Brahmans and a thousand tawny cows.

[13] Sejója's writing.

[14] Beliúru will bring eighty gadyánas of gold, and eight hundred (bhaṭṭis) of paddy.

Text.

[1] Bhadram astu Jina-s'ásanáya Saka-nṛipa
[2] títa-kála-saṃvatsarangaḷ eṇṭunúṛ-ombattaneya varsha
[3] m pravattisuttire Svasti Satya-vákya-Konguṇi-varmma dharmma-ma
[4] hárájádhirája Kovaḷáḷapura-varés'vara Nandagiri-nátha s'ríma
[5] t Permmanaḍiya rájyábhishékan geyda padineṇṭaneya varshadandu Pá
[6] lguṇa-másada s'rí-panchameyandu S'ivaṇandi-siddhánṭada-bhaṭára
[7] ra s'ishyar Sarvvaṇandi-dévargge Penne-gaḍangada S'atya-vákya-Jinála
[8] yakke Peddoṛe-gareya Biliúr-ppannir-ppáliyumam sarvva-páda-pari
[9] hára Permmanaḍi koṭṭá tombhattaṛu-sásirvbarum ay-samantarum Beddo
[10] ṛe-gareya eḷpadimbarum eṇṭ-okkalum idarkke sákshi Male-sási
[11] rvbarum aynúrvbarumm ay-dámarigarum idarkke kápu idan aḷidom
[12] Báraṇásiyumam sásirvbar ppárvbarumam sásra kavileyuman a
[13] ḷidom pañcha-mahápátakan akkum Sejójana likhittam
[14] Beliúru eṇbattu-gadyáṇa-ponnum eṇṭu-núṛu-batta
[15] mum taruchom

* For fac-simile see *Indian Antiquary* VI, 103. The rendering there given by Mr. Kittel of this and especially of the two following is not correct, as shown by me in Vol. XIII of the same publication.

† The 'great river'—here the Lakshmantírtha probably, but generally a term applied to the Krishṇa.

3. STONE INSCRIPTION AT KOTUR.-* DATE ABOUT A. D. 890.

Hale Kannada Characters.

Be it well.—*Satya-vákya Konguṇi-varmma*, dharmma-maharájádhirája, boon lord of Kovaḷáḷapura, lord of Nandagiri, s'rímat *Permmanaḍi*—

Elephant.

[4] When Permmaḍi enfeoffed Jeḍala Ereyanga gávunḍa's son, the order for the estate was thus :—the fixed land rent (nine) gadyánas of gold, and of the seed paddy one hundred (bhaṭṭis) of paddy, he gave up as a grant for all time.

[11] Bummayya's letters. Prosperity.

[12] May Kalnáḍu be great fortune to Ereyanga.

Text.

1 Svasti Satya-vákya-Konguṇi-varmma ||
2 dharmma-mahárájádhirájaṃ Kova
3 ḷáḷapura-varés'varaṃ Nandagiri-náthaṃ
4 s'rímat Permmanaḍigaḷ Jeḍala
5 Ereyañgañ gávunḍana magañge Permma
6 ḍi vaṭṭaṃ gaṭṭibiḍe stiti-kramam á
7 vud endoḍe siddháyada ponn o(mbha)ttu
8 gadyáṇa-ponnuṃ biḷtiya bha
9 ttadoḷ núru-bhattamumaṃ ellá
10 kálakkaṃ sásanamáge bi
11 ṭṭar Bummayyan-akkaraṃ mañgaḷaṃ
12 Ereyañgañge Kalnáḍu mahás'rí

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* Published in *Indian Antiquary* VI, 103.

4. STONE INSCRIPTION AT FEGGUR.-* DATE A. D. 977.

Hale Kannada Characters.

S'ankha under triple canopy. | Lamp stand. | Chamara | Kalas'a | Elephant | Chamara over chakra.

Be it well.—Of the years in the group of centuries elapsed since the time of the Saka king, the 899th year Is'vara, being current—

[2] Be it well.—*Satya-vákya Kongini-varmmá*, dharmma-mahárájádhirája, boon lord of Koḷáḷapura, lord of Nandagiri, S rímat *Ráchamalla Permmanaḍi*; at the rising of the happy house (or sign) of (?) Taurus (or, on the day that Nandís'vara was stopped) in the bright fortnight of Phálguṇa within that year—

[5] Be it well.—While the terrible one adorned with a strong right arm in which dwells the sword vigorous in seizing the precious pearls scattered from the frontal globes of the globe-bearers, the troops of the elephants of all his enemies; delighting in the brave warriors of his elder brother; S'rímat *Rakkasa* was ruling the bank of the Beḍḍoṛe †—

[8] Prosperity to the Jina s'ásana.—S'rímat *Anantavíryyayya*, the beloved disciple of S'rí Goṇasena paṇḍita bhaṭṭáraka, who was the beloved disciple of S'rí Vírasena siddhánta deva, a resident of S'rí Beḷgoḷa‡, acquired in full possession *Perggadúru* included within the new trench.

[12] Witnesses to this :—those of the Ninety-six Thousand, the five tributaries, those of the Peddoṛe-gare Seventy, and the eight farmers.

[14] Guardians of this :—the four Malepas (or hill chiefs), those of the Five Hundred, and the five (?) garland makers.

[15] Whoso destroys a grant by the Mahárája of *S'rípura* § incurs the five great sins of destroying Báṇarási, a thousand Brahmans and a thousand tawny cows. Whoso protects this acquires great merit.

[18] Chandanandiyayya's writing. Grant of the Perggadúru basadi.

Text.

[1] Svasti Saka-nṛipa-kál-átíta saṃvatsara-sat-aṅga 899 taneya ¶ I'svara saṃva
[2] tsaraṃ pravattise ‖ Svasti Satya-vákya-Koṅgiṇi-varmmá dharmma-mahá
[3] rájádhirájá Koḷáḷapura-varésvara-Nandagiri-nátha-s'rímat
[4] Rácha-malla-Permmanaḍigaḷ tad-varsh-ábhyantara Pálguṇa-sukla-pakshada Na
[5] ndísvaraṃ tallaj-ávaṣam oge (or taḷpa-devaṣam áge) S'vasti samasta-vairi-gaja-ghaṭ-ἄμυρα
[6] kumbhi-kumbhasthaḷa-sphuṭit-ánargbya-muktáphaḷa-grahaṇa-bhíkara-kará
[7] se-nivásita-dakshiṇa-dórddaṇḍa-maṇḍita-prachaṇḍaṃ aṇnana baṇṭa-ba
[8] ṭa-dhara-naṇḍaṃ s'rímat Rakkasa Beḍḍoṛe-gareyan áḷuttire Bhadram a
[9] stu Jina-s'ásanáya s'rí-Beḷgoḷa-nivásigaḷappa s'rí-Bírasena-si
[10] ddhánta-dévara vara-s'ishyaṃ** s'rí-Goṇaséna-paṇḍita-bhaṭṭárakara vara ††
[11] s'ishyar s'rímat Anantavíryyayyangaḷ Peggadúruṃ po
[12] sa-vádagamuman-abhyantara siddhiyáge paḍedar Adarkke sá
[13] kshi tombhattáṛu-sásirbbarum ay-sámantaruṃ Peḍḍoṛe-gare
[14] yéḷpadiṃbaruṃ eṇṭ-okkalum idaṃ kávar nnálvar Mmaleparu
[15] m aynúrbbarum ay-dámorigaruṃ S'rípurada mahárája-bha
[16] dattiyan ávan orbban aḷidoṃ Báṇarásiyuṃ sásirbbar-Bráhma
[17] ṇaruṃ sásira-kavileyuman aḷida pañcha-mahápátakan akkuṃ
[18] idan ár orbba kádar avarge piridu punyaṃ Chandaṇandiyayyana likhitaṃ
[19] Perggadúra basadiya s'ásanaṃ

5. STONE INSCRIPTION AT MERCARA.-* DATE A. D. 989.

Hale Kannada Characters.

Be it well.—Fortune.

In the S'aka year 911, the year Sa(rvadhári)

Moon. Sun. . . . .

Cow suckling calf. . . . .

. . . . the day of the uttaráyaṇa . . . . .
the son of S'ríjá gámuṇḍa of Gaṇa . . úr, at the request of the artificers, at the time of the worship and annual ceremony for Kuṇandara, ... cut flowers for the noon day custom . . . . . .

[13] Jayanátha and those of Kalúru who come to his worship . . . . . protecting it, Yama Parames'vara . . . . . .

[14] Whose robs this incurs the gilt of . . . .

Text.

[1] Svasti S'rí S'aka vari
[2] sha 911 neya S'a . . .
[3] . . .
[4] . . . .
[5] . . . rad uttaráyaṇa
[6] . . . várada s'rí
[7] Gaṇa . úra S'ríjá gámu
[8] ṇḍana maga páñchá(lara)
[9] mannadi Kuṇandara dhyána
[10] kála tiththi . . kúlúravá
[11] ḍi madhyáhana váḍi pú go
[12] ḷḷiyuru . . . . .
[13] Jayanátharú Kalúru
[14] . tanna púja baha
[15] ru . . . mópal kádu
[16] Yama Parames'varaṃ
[17] . . . . . .
[18] . . . . . .
[19] kadavavan . . . .
[20] máḍida pátakaṃ . . .
[21] . . . . . .

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* In the Central School premises, whither it was brought from the direction of Fraserpet. The letters are very much defaced.

6. VÍRAKAL AT NIDUTA—DATE A. D. 1255.

Hale Kannada Characters.

The hero's wife. | Priest waving lights. | Linga. | Priest waving lights. | The hero. | Nandi.

Be it well. In the victorious increasing S'aka year 1177, the year Rákshasa, (the month) Vais'ákha, the 11th day of the bright fortnight ; in the time, (of the auspicious reign) of S'rímat Pratápa Chakravarti *Hoysaṇa Bhujabala S'rí Víra Narasimha Ráya :— Sómaiya*, the son of Bíra gavuḍa of Kahigóḍu, shouting,

Celestial musicians. | The hero in a triumphal car. | Celestial musicians.

Bumbiya Náyaka himself, taking with him his servants Bímaiya and Sómaṇṇa, fighting with him, he fell. In order that Sómaiya may attain to the world of gods, Mári gavuḍa who was born with him, and Máyiga the son of that Sóme gavuḍa, have prepared and raised this *bíragal*. Great prosperity. Fortune.

Three rows of men armed with sword and shield, bearing flags : two mounted.

Text.

Svasti s'rí jayábhyudaya S'aka varusha 1177ne Rákshasa saṃ / Vais'ákha s'udha 11 s'i Srímat Pratápa Chakravarti Hoysaṇa Bhujabala S'rí Víra Narasimha Ráyana . . . . . káladalli Kahigóḍina Bíra gavuḍana maga Sómaiyanu boguluttá Bumbiya Náyakanu táu dúta Bímaiya Sómaṇṇan oḍane yatti hógi kádiddalli biddanu . á Sómaiyanu déva-lókakke sallabékendu átan oḍane huṭṭida Mári gavuḍanu á Sóme gavuḍana maga Máyiganu paripáya máḍisida bíragallu. mangala mahá s'rí s'rí s'rí.

7. VÍRAKAL AT NIDUTA.—DATE A. D. 1286.

Hale Kannada Characters.

The hero's wife. Priest. Linga. Priest. The hero. Nandi.

Be it well. In the victorious increasing S'aka year 1208, the year Párthiva,* (the month) Vais'ákha, the 12th day of the bright fortnight; in the time of the increasing reign of S'rímat Pratápa Chakravarti *Hoysaṇa Bhujabala S'rí Víra Nárasimha Dévarasa* :— *Mára Tamma* of Kaihigódu, joining fight with his boasting bitter enemies, fell in the fight.

Celestial musicians. The hero in a triumphal car. Celestial musicians.

In order that Mára Tamma may attain to the world of gods, his younger brother Maleya Náyaka, and his sons Sómaṇṇa . . . . . this *víragal*. Great prosperity. Fortune.

Three rows of men armed with sword and shield, bearing flags: some mounted.

Text.

Svasti s'rí vijayábhyudaya S'aka varusha 1228 Parábhava sam i rada Vais'ákha s'udha 12 S'rímat Pratápa Chakravarti Hoysaṇa Bhujabala S'rí Víra Nárasimha Dévarasara rájyábhyudaya káladallu Kaihigódina Mára Tammanu tanna kochaṇa-pratittu-matsara-viródhangaḷa kúḍi káḷagadallu kádi biddanu. á Mára Tammanu déva-lókakke salabékendu átana tamma Maleya Náyaka á Mára Tammana makkaḷu Sómanna . . . . . víragallu. mangaḷa mahá s'rí s'rí s'rí.

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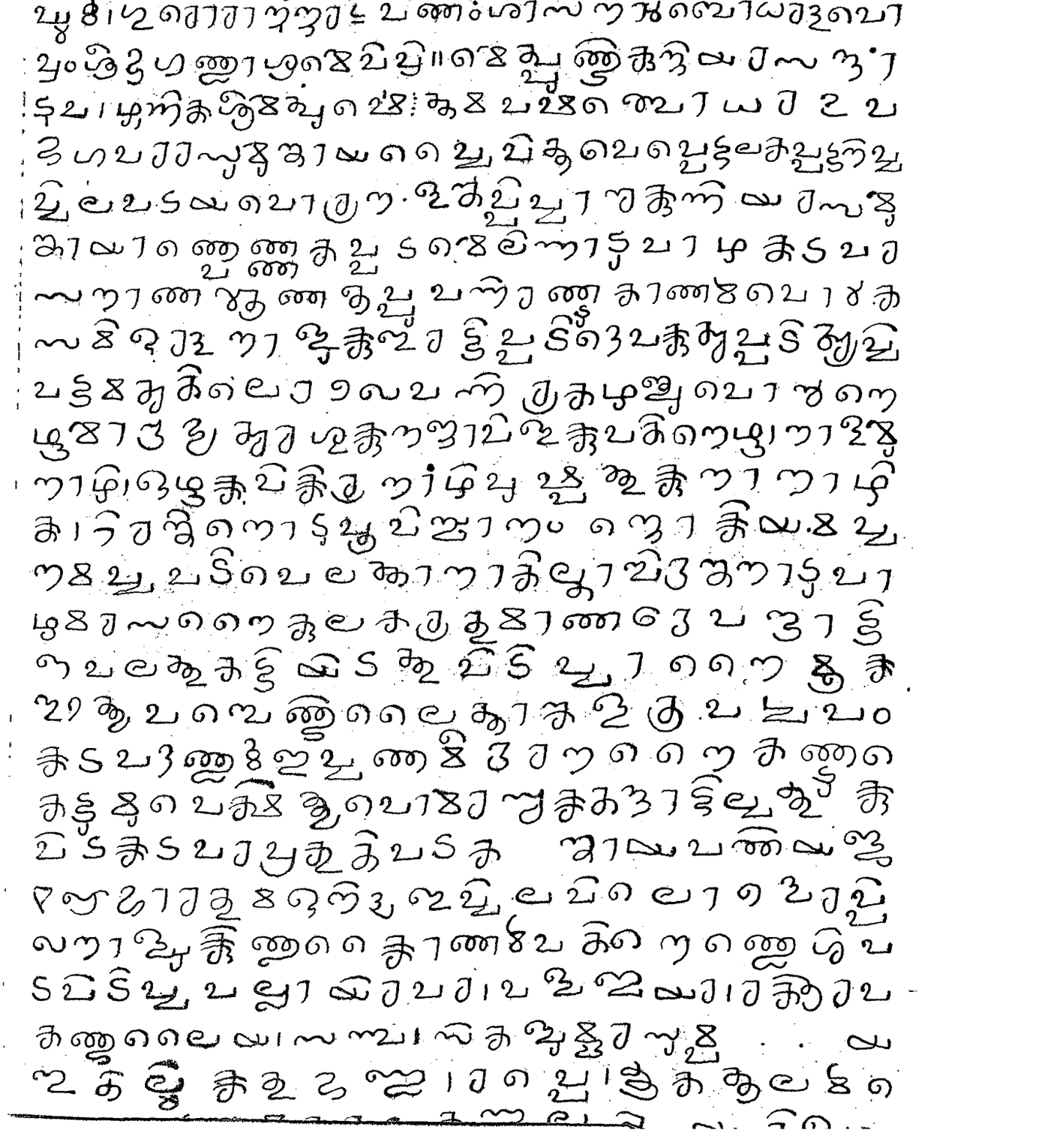
* In the copy the year is Paridhávi, which must be wrong, as that fell in 1234.

BHAGAMANDALA INSCRIPTION.



8. STONE INSCRIPTION AT BHAGAMANDALA.—DATE ? ABOUT A. D. 1400.

Size 4 feet 6 inches × 3 feet. Grantha and Tulu Characters.

Be it well. Fortune. Obeisance be done by devotion to the guru.
Jupiter being in conjunction with Virgo, in the great month named Vṛis'chika (Scorpio), on Thursday under the star Uttará, a universal s'ásana, a s'ásana in the form of the joy of the guru, will I, the embodiment of (his) instruction (or Bódharúpa), make even at the holy Bhagaṇḍ-ás'rama also.*

While Metpuṇḍi *Kunniyarasa* was ruling the náḍ, *Bhaga-vararasu*, the embodiment of the instruction (bódha-rúpa) of S'rímat *Purushóttama* (*appears to have restored some former grant and added to it, for maintaining the worship, illuminations and other ceremonies at the temple.*)

Text.

1 Svasti S'rí (||) Namas-kritvá gurum-bhaktyá | Kanyá
2 rúḍha-Bṛihaspatau (||) Vṛis'chikákhyé mahá-má
3 sé | Bṛihaspaty-Uttará-diné || karishyé s'ásanam sa
4 rvam | gurór-ánanda-rúpiṇaḥ (||) s'ásanam bódha-rupó
5 'haṃ (|) S'rí Bhagaṇḍ-ás'ramé'pi hi || metpuṇḍi Kunniyarasan ná
6 ḍav áḷán ika S'rímat Purushóttama . . bódharúpa
7 Bhaga-vararasu muntáya vyaipitta . .
8 . . . . . Kunniyarasa mu
9 ndáyán paṇṇa kappaḍa Méḷi-náḍuv áḷa Kaḍav-ara
10 sanáṇa . . . paṇiraṇḍu kánam porka
11 sami oru nálukku iraḍḍippaḍi dévakku appaḍi
12 paṭṭam adile . . . . . irukaḷanchu ponṇ é
13 ḷum . . arusukku nandá vilukku padinéḷu náḷa mu
14 náḷi oḷukka vikkira náḷi pushpattukku nánáḷi
15 . . nóḍu búvin dánam nókki . .
16 . mappapaḍi vellatán ákil Kámbirunda náḍuv á
17 ḷum arasanai kula karutumána dévan náṭṭi
18 l palattu kaṭṭiyiḍattu vidippánai múkka,
19 láttuva benḍilaittánka oru . . . .
20 kaḍava daṇḍam ippanam . . .
21 keṭṭum upékshittu pom arasukku tan náṭṭil pattukku
22 viḍa kaḍavara prakriti . . . . .
23 . . . . . káṇam padinen dés'i pa
24 ḍa pidippa palláyira . . . . .
25 kaṇḍalai . . . .
26 idil mikkadu bhaṇḍára ppottakattalam
27 . . . .

* It has been represented to me that the inscription from this point was in the Tulu language, but experts in Tulu, Malayálam and Kodagu have all alike failed to make anything out of it; I have been obliged therefore to do the best I could with it myself. The general object of the grant is evident from the Tamil words occurring here and there.

9. STONE INSCRIPTION AT PALUR.—DATE ? ABOUT A. D. 1400.

Size 4 feet × 2 feet 6 inches—Grantha and Tulu characters.

Be it well. Fortune be to it.

Doing obeisance to Vináyaka the all-learned guru, and to the goddess Sarasvatí, so far as I am able an auspicious s'ásana will I make.

Be it well. Success to the stone s'ásana of s'rímat *Purushóttama* the learned tattva-bhaṭṭárika's disciple, the embodiment of (his) instruction (or Bódharúpa), *Bhaga-varapála* júṭabhá-deva* (*appeaas to have made a grant in favour of the S'rí Vaishṇavas of the* 18 *countries—padinendési*).

Text.

Svasti S'rír astu ॥ Vináyakaṃ vis'éshajñaṃ guruṃ dévíṃ Sarasvatíṃ ।
Namas kuṛvan yathá s'aktyá karishyé s'ásanaṃ s'ubhaṃ ॥

Svasti 's'rímat Purushóttama vidvat-tattva-bhaṭṭárika-s'ishya
Bódha-rúpa-Bhaga-varapála júṭabhá dévaka jíyát s'ílá-s'ásanaṃ ॥ †

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* See note to No. 8.

† The copy furnished to me does not seem reliable after this point, and the inscription is in the interior of the temple where no access can be obtained to it.

10. STONE INSCRIPTION AT ANJANAGIRI.—DATE A. D. 1544.

Size 3 feet × 5 feet. Hale Kannada Characters.

Obeisance to S'rí S'ántinátha. Be it free from obstruction.
Be it fortunate.

May the doctrine of Trailókya-nátha, the supreme profound *syád váda*, prevail, the Jain doctrine which is a token of unfailing success.

The titles of the *dharmáchárya* of the S'rí-Múla-sangha, the Déśi gaṇa, the Pustaka gachcha, and the Kuṇḍakundánvaya, the receiver of a boon from Jayagulés'vara, a bee intoxicated with the honey from the lotus feet of Gummaṭa Jinés'vara the lord of Belgula Surapura, who was the promoter of the religious merit of the times, were as follows:—by his instructions in the assembly of the learned causing the tortoise which bears up the earth to tremble; an ornament to the mind of the speech goddess; a sun in the Digambara world of light, ... thus did Kuṇḍaki Déva Súri shine, a new . . . . . for ever.

Be it well.—The auspicious monarch, the áchárya of the circle of royal gurus, head (grand-father) of the great Váda Vádís'vara ráyácháris, an emperor among the learned, the preserver of the life of Ballála Ráya, glorious with these and many titles, was S'rímat Chárukírtti Paṇḍita Déva: the disciple of whose disciple was S'rímad Abhinava Chárukírtti Paṇḍita Déva. His fellow student S'rímat *S'ánti-kírtti Déva*, in the S'aka year 1466, the year Kródhi being current, on the 15th of the bright fortnight of Kárttika, caused to be written a stone inscription as follows:—

His friend S'rímad Abhinava Chárukírtti Paṇḍita Déva having paid a visit to the basadi of S'ántinátha svámi who dwells on the summit of Anjanagiri when in the S'aka year 1453, the year Vikriti, in Chaitra, S'ánti-tírthés'vara and Anantanátha-svámi manifested themselves from the river Suvarṇávatí for the promotion of religious merit in the Kali age, and having erected on the summit of the hill a basadi of wood; in the year Khara, in the month Chaitra, he caused (those gods) to be set up by the hand of his own brother S'ántópádhyáya of Konasana-guḍḍa, and gave instructions for the erection of a stone basadi. The following is the description of the stone work and the steps executed by the following year Kródhi, the 15th of the bright fortnight of Kárttika,-expenses paid to . . . . . of Bemmatta Bútanahalli belonging to Nanjarâyapaṭṭana for stone work 200 ponnu in money; to the same from Bhujabali S'rí-appa of Ammana Hosahaḷḷi for the god of the inner shrine (*garbha griha*) 30 thirty gadyána; his guru S'rímat Chárukírtti Paṇḍita Déva having had the cave painted with red ochre (*kávi*), he had steps made from it down to the ground below, and for providing one meal at the central gateway contributed 50 gadyánas, and for gifts of food . . . gadyána.

In the year S'ubhakrit, the 15th of the month Phálguṇa, we, some tributary chiefs, some Kannaḍigas and some of all countries, have performed a work of merit and made a pinnacle of brass for the basadi of S'ántís'vara of Anjanagiri, and for gifts of food . . . . . .

Those who cause this grant to fail incur the guilt of slaughtering Brahmans and cows . .

In the year 14 . . the year S'ubhakrit, the 2nd of the bright fortnight of Chaitra Wednesday . . . . . for a hall of gifts (*dánas'ále*) . . . .

Bhujabali-appa of Hanasoge, the beloved disciple of S'rímat Chárukírtti Paṇḍita Déva . . . . .

Text.

S'rí S'ántinátháya namaḥ | niryighnam astu śubham astu.

S'rímat-parama-gambhíra syád-vád-ámógha-láñchhanam | jíyát Trailokya-náthasya śásanaṃ Jina-s'ásanaṃ || Svasti s'rí-Múla-saṅgha Désí-gaṇa Pustaka-gachcha Kuṇḍakundánvaya Jayagulés'-vara-varéya s'rímad-Beḷguḷa-Surapura-varádhís'vara Gummaṭa-Jinés'varanáda padma-matta-maduka-ráyamánaráda tát-kála-dharma-pravartakaráda dharmácháryara birudávaḷi yentend oḍe || paṇḍita-puṇḍaríka-kulamaṃ paribódhisiy-urvví-kúrmad-ang-anjakaṃ Vág-dévatí-manó-nóṭa-Digambara-prabhá-maṇḍan-óttamaṃ naḷida-bhavya-ratháṅga-manó . . . . . ávagam Kuṇḍaki-Déva-S'úry-yan esedaṃ naya-vág-tujéyam nirantaraṃ || Svasti śrímad ráya-rájaguru-maṇḍaláchárya mahá-Váda-vádíśvara-Ráyáchári-pitámaha sakala-vidvaj-jana-chakravartigaḷuṃ Balláḷa-Ráya-jívan-kripálakády anéka-birudávaḷi-virájamánarum appa śrímach Chárukírtti Paṇḍita Dévarugaḷa praśishyarádanta Chaitya śrímad Abhinava Chárukírtti Paṇḍita Dévarugaḷa sa-tírthyaráda śrímach S'ántikírtti Dévarugaḷu S'aka varsha 1466 sanda vartamána Kródhi saṃvatsarada Kártíka śu 15 yallu baras'ida śilá-śásanada kramav entendoḍe tamma (?) sakha śrímad Abhinava Chárukírtti Paṇḍita Dévarugaḷu Kaḷi-kála-dharma-tírtha-pravartamána-nimittavági Suvarnávati nadiyinda svayam pratyak-sharági S'ánti-tírthéśvaranu Anantanátha-svámiyu S'aka varusha 1453 neya Vikṛitu saṃvatsarada Chaitradallu bijamáḍalági Anjanagiriya-agra-nivásiyágidda S'ántinátha-svámiya basadige bijamáḍi giriy-agradalli dárumayada basadiya máḍi Khara saṃvatsarada Chaitra másadalli svánujaráda Koṇasana-guḍḍa S'ántópádhyáyara kayyinda pratishṭeya máḍisi śilámayaváda basadiya máḍisendu budh'-galisalági állinda munde Kródhi saṃvatsarada Kártíka s'u 15 nelege kallu-kelasa áladáregaḷa naḍ'sida vivara Nanjaráya-paṭṭaṇakke salluva Bemmatti-bútanahḷḷi maganam Ayasamasahalalam kallu-gelasakke sanda vonnu .00 hana vogeya . . . ade s'rír avaraḷu Ammana-hosahaḷḷiya Bhujabali S'rí-appaḷinda garbha-gṛihana dévakke sandadu ga 30 múvattu tamma guru śrimach Chárukírtti Paṇḍita Dévaru gavige kávi bhúmaṇḍalakke muttisi áladáre madhya bágalalli vondu hottina naivédyakke śela sandadu ga 50 áhára-dánakke śela sandadu ga . . || . . S'ubhakṛitu saṃvatsarada Phálguṇa mása 15 Anjanagiriya S'ántíśvara basadiya sítáḷa máḷigeya sámanta halaru Kannaḍiga halaru náná désiya halaru máḍida dharma || náu kaṭṭida kálu naḍed ondakke ga 1 vondu áhára dánakke koḍuneya . . . . . dharma śásana yí dharmakke tappidavaru gó Bráhmaṇaran . . . . . varusha 14 . . S'ubhakṛitu saṃvatsarada Chaitra śu bidige Budhaváradallu . . . . . de puragaḷu kula parisuddháyáyendu dánaśálege . . . . . śrímach Chárukírtti Paṇḍita Dévarige varaśishyaru Hanasogeya Bhujabaliya Appayagaḷim . . .

II. COPPER PLATE INSCRIPTION AT KAṬṬEPURA—DATE A. D. 1693.

Size 1 foot 6 inches × 1 foot. Kannada Characters.

Be it prosperous. Adored be S'ambhu, beauteous with the chámara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. I praise the right tusk of the sportive boar, may it protect us, on which the earth uplifted by it was like a spot.

Be it well. In the year 1615 of the victorious increasing S'álivâhana era, the year named Srímukha, the 12th of the light fortnight of Pushya, *Krishṇappa Náyaka*, son of Vénkaṭádrí Náyaka and grandson of Krishṇappa Náyaka of Bélúr, of the Káśyapa gotra and Ápastamba sútra, caused to be written and given to *Yógapaiya*, son of Puṭṭarasaiya and grandson of Subrahmaṇya déva, of the Vasishṭha gotra and Áśvaláyana sútra, a deed of gift of a village as follows :—In the Bélúr śíme, which the auspicious king of kings, the supreme king, the valiant and majestic, the auspicious hero Krishṇa Ráya Déva maháráya formerly bestowed on our great great grandfather, a Govinda to the ocean, bright with camphor and sandal, in war a Bhíma, lord of the excellent Maṇinágapura, the obtainer of a powerful kingdom, Krishṇappa Náyakaraiya the Red, in the Nírgunda station of the Tungi nád belonging to Arkalgód, the village of Kaṭṭepura, situated east of Koṇiganahaḷḷi, west of the land south of the Hémávatí river, north of Niluvágilu, together with Hirumanahaḷḷi to the east of Ippugaḷale.

We, Krishṇappa Náyaka, son of Vénkaṭádri Náyaka and grandson of Krishṇappa Náyaka, of the Káśyapa gótra and Ápastamba sútra, to Yógapaiya, son of Puṭṭarasaiya and grandson of Subrahmaṇya déva, of the Vasiṣṭha gótra, the Áśvaláyana sútra and the Rik śákhá, the village of Kaṭṭepura, together with Hirumanahaḷḷi, in the said tithi, at the auspicious time of the Makara saṅkramaṇa, having given with presentation of a coin and pouring of water, acquiring the eight rights of full possession, namely, present profit, future profit, hidden treasure, underground stores, springs, stones or minerals, actualities and possibilities, that you, your offspring and descendants, as long as sun and moon endure, with power of gift, exchange or sale, may continue to enjoy them in comfort, Krishṇappa Náyaka, son of Vénkaṭádri Náyaka and grandson of Krishṇappa Náyaka, of the Káśyapa gótra and Ápastambha sútra, to Yógapaiya son of Puṭṭarasaiya and grandson of Subrahmaṇya déva, of the Vaśishṭha gótra, Áśvaláyana sútra and Rik śákhá, caused this deed to be written and given.

The just witnesses to this :—sun and moon, wind and fire, earth and water, heart and mind, day and night, morning and evening, justice; these know the actions of men.

Of giving or protecting a gift, than giving protecting a gift is better; by giving svarga is obtained, by protecting a gift eternal rest. Than giving oneself, to protect another's gift is twice as meritorious; by taking away another's gift one's own gift becomes fruitless. Land given by oneself is a daughter, that given by one's father is a sister, that given by another is a mother, therefore land given must not be touched. An only sister to all kings in the world, neither to be enjoyed nor taken in marriage is land given to a Brahman.

(Signed) S'rí Kṛishṇa.

Text.

S'ubham astu ॥ Namas tunga-śiraś chumbi-chandra-chámara-cháravé । trailókya-nagar'-árambha-múla-stambháya S'ambhavé ॥ Vandé lílá-varáhasya damshtra-daṇḍa sa pátu naḥ । udhrutá médiní yéna kalaṅkam iva yatra sá ॥

Svasti śrí vijayábhyudaya-Sáliváhana śaka-varushagaḷu 1615 neya S'rímukha-náma-saṃvatsarada Pushya śu 12 lu Káśyapa-gótrada Ápastamba-sútrada Bélúra Krishṇappa-náyakara pautraráda Vénkaṭádri náyakara putraráda Krishṇappa-náyakaru Vasishṭha-gótrada Áśláyana-sútrada Rik-śákhádhyáyanaráda Subrahmaṇya-dévagaḷa pautraráda Puṭṭarasaiyana putraráda Yógapaiyage bariśi koṭṭa gráma-dána-śásana-kramav ent endare púrvadalli śrímad rájádhirája rája-parameśvara S'rí víra-pratápa S'rí víra Krishṇa-Raya Déva Mahárayaravaru namma vriddha pitámaharáda sindhu-Góvinda himakara-gandha-dhavaláṅka-Bhíma Maṇinága-puravarádhíśvara balíyada saptáṅga-haraṇaráda yara-Krishṇappa-náyaka-raiyanavarige pálista Bélúra śímege saluva Arakalgóḍa vaḷitada Tungi-náḍa Nírugunda-staḷadalli Koṇiganahaḷḷige púrva Hémávati-nadige dakshinada jamínige paschima Niluvágilige vuttaraváda Kaṭṭepurada gráma Yippugaḷalege púrvaváda Hirumanahaḷḷi sahá Káśyapa-gótrada Ápastamba-sútrada Krishṇappa-náyakara pautraráda Vénkaṭádri-náyakara putraráda Krishṇappa-náyakaru Vasishṭa-gótra Áśláyana-sútrada Rik-śákhádhyáyanaráda Subrahmaṇya-dévagaḷa pautraráda Puṭṭarasaiyana putraráda Yógapaiyage Kaṭṭepurada gráma Hirumanahaḷḷi saha yí tathá tithi Makara-saṅkramaṇa puṇya-káladalli sa-hiraṇyódaka-dána-dhará-púrvakavági koṭṭévági yí grámakke saluva akshínágámi nidhi nikshépa jala páshána siddha sádhyangaḷemba ashṭa bhóga svámyavannu águ máḍikoṇḍu nimma santána parampará áchandrárka sthayigaḷági dánádi vinimaya vikrayagaḷige yógyavági sukhadalli anubhavisikoṇḍu yihadu yendu Káśyapa gótrada Ápastamba-sútrada Krishṇappa-náyakara pautraráda Vénkaṭádri-náyakara putraráda Krishṇappa-náyakaru Vasishṭa-gótrada Aśláyana-sútrada Rik-śákhádhyáyanaráda Subrahmaṇya-dévagaḷa pautraráda Puṭṭarasaiyana putraráda Yogapaiyage barisíkoṭṭa śásana ॥ yidakke dharma sákshigaḷu áditya-chandráv aniló-nalaś cha dhyaur bhúmir ápó hṛidayam manaś cha । ahaś cha rátriś cha vubhé cha sandhyé dharmaś cha jánáti narasya vrittam ॥ dána pálanayór madhyé dánát śréyó'nupálanam । dánát svargam avápnóti pálanád achyutam padam ॥ svadattá dviguṇam puṇyam paradattánupálanam । paradattápahárena svadattam nishphalam bhavét ॥ svadattá putriká dhátrí । pitṛi-dattá sahódarí । anya-dattá sva mátá cha । dattá bhúmím parityajét ॥ yékaiva bhaginí lóké sarvéshám éva bhúbhujám । na bhójyá na karagráhyá vipradattá vasundhará ॥

S'rí Krishṇa.

12. COPPER PLATE INSCRIPTION AT MAHADEVAPURA.—DATE A. D. 1782.

Size 1 foot 6 inches × 1 foot. Kannaḍa Characters.

Linga Rájéndra Vaḍeyar. Vi S'idhalingappa, deputy (guru) of Koḍagu, caused the repairs to be made in the year S'árvari, the 13th of the bright fortnight of Kárttika.

Whereas the auspicious king of kings, supreme lord, skilful and valiant, unequalled hero and monarch, seated on the jewelled throne of the *Koḍagu* samsthána, ruling the empire of the world; of the Bháradvája gótra, the Aśvaláyana sútra, the Rikshabhánukádhyáya, and the Víra S'aiva religion; Appájéndra Vaḍeyar's son *Linga Rájéndra Vaḍeyar*—

Adored be S'ambhu, beauteous with the chámara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

Be it well. Fortune. —in the victorious increasing Kali year 4881, the year Vikári being current, the 10th of the dark fortnight of Mágha, Wednesday, at 7½ hours, submitted to the will of S'iva (died); and at the time of his (thus) becoming subject to S'iva, the moon to the waters of the womb of that Mahárája (his son), *Víra Rájéndra Vaḍeyar* being present, having performed the funeral ceremonies, made according to his orders his tomb in *Mahádévapura*, erected a temple, and setting up the god Basavéśvara upon that tomb, erected a maṭha of the Murigi sect (*sámpradáya*); and to provide for the perpetual adoration of the gaṇas and of this god, setting up stones stamped with the linga in the Mahádévapura land and the villages of Chikka Harade, Jambúru, Béḷúru, and Basavanahaḷḷi, in the year Naḷa, the 1st of the bright fortnight of Chaitra, Friday, wrote a deed of gift:—

The repairs of it were commenced in the year S'árvari, the 13th day of the bright fortnight of Kárttika, and were completed in the year S'ubhakṛit, the 10th of the bright fortnight of Vaiśákha, Monday.

Text.

Linga Rájéndra Vaḍeyaru Koḍagina charamúrtigaḷáda S'idhalingappa

Ví

davaru S'árvari saṃvatsarada Kártika s'udha 13 yu Mandaváradallu jírṇoddára máḍisiddu.

S'rímad Rájádhirája rája-paraméśvara prahuḍa-pratápa apratima-víra-narapati Koḍagina samsthánada s'rí-ratna-simhásanárúḍharági prithví-sámrájyam gaiyuttidda Bháradvája-gótrada Aśvaláyana sútrada Rukshabhánukádhyáya Víra-S'aiva-matastaráda Appájéndra-Vaḍeyararavara putraráda Linga Rájéndra-Vaḍeyaru—Namas tuṅga-śiraś chumbi-chandra-chámara-cháravé trailókya-nagar-árambha múla-stambháya S'ambhavé—Svasti S'rí vijayábhyudaya Kali sanda 4881 ne vartamánakke salluva Vikári saṃvatsarada Mágha bahuḷa 10 yu Budhavára divi gaḷige 7½ ge S'ivádhínaváddu yí S'ivádhínaváguva tat káladallu yí mahárájara garbhábdhi-sudhákaráyamánaráda Víra Rájéndra Vaḍeyaru sannidhánadallu yiddu sat-karmavannu virachisi appaṇe-prakára Mahádévapuradallu kriyá-samádhiyannu máḍisi dévasthánavannu kaṭṭisi á samádhi méle Basavéśvara Dévara pratishṭeyannu máḍisi Murige sampradáyada maṭhavannu kaṭṭisi sadá-káladallu gaṇárádhane yí dévatárádhane vuddiśya yí Mádévapura bhúmi Chikka Harade Jambúru Béḷúru Basavanahaḷḷi grámakke saha linga-mudre śilá-pratishṭeyannu máḍisi Naḷa saṃvatsarada Chaitra śudha 1 vu Bhárgaváradallu vappisi dána-śásanavannu baradu koṭṭuyidheyági jírnóddára-áddu S'árvari saṃvatsarada Kártika śudha 13 divasa prárambha S'ubhakṛitu saṃvatsarada Vaiśákha śudha 10 Guruvárakke ákairu ági-yidhe.

13. COPPER PLATE INSCRIPTION AT ABBIMATHA—DATE A. D. 1796.

Size 1 foot 3 inches × 8 inches.— Kannada Characters.

At the feet of Niranjana Deva of Abbi matha, deputy of S'ántavíra svámi, deputy of Pákódu mahanta svámi Mallikárjuṇa svámi, disciple of Murigi svámi.

Adored be S'ambhu, beauteous with the chámara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

Be it well.—In the year 1718 of the victorious increasing S'áliváhana era, the year Nala being current, on the 1st day of the bright fortnight of Chaitra, on Friday, the adherent of those enthroned in the upper cave at S'ivaganga, dedicated by the lotus hand of the svámi of the Sidhapura maṭha, the auspicious king of kings, supreme lord of kings, great majesty, unequalled heroic king, while seated on the jewelled throne of the province of Koḍagu, ruling the kingdom of the world, *Víra Rájendra Vaḍeyar*, son of Appájéndra Vaḍeyar, of the Bharadvája gótra, Aśvaláyana sútra and Rukshabhánukádhyáya, wrote and presented a renewed gift as follows :—

Whereas the two villages which formerly in the year 1650 of the S'áliváhana era, the year Kílaka, the 2nd day of the bright fortnight of Kárttika, on Wednesday, our great-grandfather Doḍḍa Vírappa Vaḍeyar made over at first to Yaḍava náḍ Abbi maṭha, namely, the village of Hosaḷḷi and the village of Jigaṭṭaḷḷi ; and besides these, one village which, when Doḍḍa Virúpáksha svámi visited Maḍikéri, holding his feet and making petition, in order to obtain merit as long as sun and moon endure, he newly presented to the Abbi maṭha, namely, the village of Báchaḷḷi with a ground rent of 16 pagoḍas :— altogether three villages, Hosaḷḷi, Jigaṭṭaḷḷi and Báchaḷḷi were made over to the Abbi maṭha, with the erection of stones stamped with the linga, the people of the four (boundary) villages being present :—

On this 1st day of the bright fortnight of Chaitra, Friday, in order that our father and all ancestors may attain to the eternal S'ivalóka, we have written a renewed gift of the land on a copper plate and presented it.

And in these three villages Hosaḷḷi, Jigaṭṭaḷḷi and Báchaḷḷi which belong to the Abbi maṭha, within the four boundaries, the eight rights of full possession, namely, hidden treasure, underground stores, springs, timber, stones or minerals, present profit, future profit, actualities and possibilities, &c. The whole of that land as an offering to S'iva, in order that, performing the worship of the gaṇas and continuing the work of merit as long as sun and moon endure, at the time of S'iva-púja blessings may be continually invoked with the hymn of benediction (saying)—

Recollection of former births, dominion of the world, prosperity, brightness, surpassing beauty ;

Faith in thee, knowledge, long life, objects of desire, do thou, oh! S'ankara, bestow on me from age to age,—

we have written and given this renewed gift of land.

Witnesses thereto :—sun and moon, wind and fire, sky, earth and water, heart (or conscience) and Yama, day and night, morning and evening ; these know the deeds of a man.

Than making a gift oneself there is twice the merit in maintaining another's gift : by taking away another's gift one's own gift becomes fruitless.

The said grant of land was written according to order on Friday by S'ambhaiya of (?) the private apartments.

(Signed) S'rí Ví.

Text.

Seal.

Murigi-Svámiyavara pádaka Mallikárjuṇa-svámiya Pákódu Mahanta-svámiyavara chara-múrttigaḷáda S'ántavíra-svámiyavara chara-múrttigaḷáda Abbi-maṭhada Niranjana Dévara pádakke.

Namas tunga-śiras chumbi-chandra-chámara cháravé | trailókya-nagarárambha-múla-stambháya S'ambhavé || Svasti S'rí vijayábhyudaya S'áliváhana-s'aka-varusha 1718 ne vartamánakke salluva Nala-samvatsarada Chaitra śu 1 Bhárgaváradallu S'ivagange-mélaṇa-gavi-simhásanárúḍhara sámpradáyastaráda S'idhapurada maṭhada svámiyavara kara-kamala-sanjátaráda Víra-S'aiva-matastaráda S'rímad-rájádhirája rája-paraméśvara prahuḍa-pratápa vipratima-víra-narapati Koḍagina samsthánada śrí ratna-simhásanárúḍharági prithví-sámbrájyam gaivuttiralu Bharadvája-gótrada A'svaláyana-sútra Rukshabhánukádhyayagaḷáda Appájéndra-Vaḍeyaravara pautraráda Lingá-Rájéndra-Vaḍeyaravara putraráda Víra-Rájéndra-Vaḍeyaravaru baradu vappista jírṇṇoddárada dána śásanada kramav-entendare—práku S'áliváhana-śaka varusha 1650 ne Kílaka-samvatsarada Kárttíka śuddha 2 Budhaváradallu hire-ajjayana-varáda Doḍḍa-Vírappa-Vaḍeyaravaru Yaḍava-nádu Abbi-maṭhakke práku naḍadu baruttidda gráma Hosaḷḷi-gráma vandu Jigaṭṭaḷḷi-gráma vandu vubhaya gráma yeraḍu yidallade Doḍḍa-Virúpáksha-svámiyavaru Maḍikérige chittaisalági páda-viḍidu binnaha-máḍikondu áchandrárkavági dharma-barabékendu nútanavági Abbi-maṭhakke biṭṭu koṭṭa gráma Báchaḷḷi-gráma-vandakke kandáya g 16 hadináru varaha saha Hosaḷḷi-gráma 1 Jigaṭṭaḷḷi-gráma 1 Báchaḷḷi-gráma 1 antu gráma 3 múru Abbi-maṭhakke saha linga-mudre-śila-pratisṭheyannu chavu-grámadavara munde yiṭṭu máḍisi koṭṭu yiddabagge yí Chaitra śuddha 1 Bhárgaváradallu pitrádi samasta pitrigaḷigu akshaya S'iva-lókápyáyárthavági jírnoddhárada bhú-sádhanavannu támbrada haligeyalli baradu vappistevági yí Abbi-maṭhakke yida śérida Hosaḷḷi-gráma 1 Jigaṭṭaḷḷi-gráma 1 Báchaḷḷi-gráma 1 antu gráma 3 ra chatuś śíme yellekaṭṭinalli yiruva nidhi nikshépa jala taru páshána akshína ágámi siddha sádhyangaḷemba ashṭa-bhóga-téja-svámya muntáda á sakala bhúmiyannu S'ivárpitavági gaṇárádhaneyannu naḍiśikondu áchandrárkavági dharmavannu naḍista S'iva-púja káladallu áśírvádada ślóka Játi-smaratvam prithví-patitvam savubhágya lávaṇṇyam atíva rúpam | tvad bhakti vidye paramáyur ishṭam tvam daś* cha mé S'ankhara janma janmaní yamba áśírvádavannu máḍuttá yirabékembadági baradu vapista jírṇóddhárada bhú-sádhanakke sákshigaḷu áditya chandró aniḷe nalascha dhyavur bhúvir ápo hṛidayam Yamaś cha ahó rátriś cha ubhayaś cha sandhi dharmaśya jánáti naraśya vṛitaḥ || svadattá dviguṇam puṇyam paradattánupálanam | paradattápa háréṇa svadattám niśphalam bhavét yamba bhú-sádhanakke appaṇe-prakára Bhárgavára baradáta khása-rahasyada S'ambhaiya.

S'rí Ví.

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* Query *dêhi*.

14. COPPER PLATE INSCRIPTION AT MAHADEVAPURA.—DATE A. D. 1796.

Size 1 foot 6 inches × 1 foot. Kannada Characters.

At the feet of S'ántavíra svámi, deputy of Koḍali mahanta svámi, deputy of Mahá Murigá svámi.

Adored be S'ambhu, beauteous with the chámara-like crescent moon kissing his lofty head, the foundation-pillar of the city of the three worlds.

Be it well. In the year 1718 of the victorious increasing S'áliváhana era, the year Nala being current, on the 1st day of the bright fortnight of Chaitra, on Friday, the adherent of those enthroned in the upper cave at S'ivaganga, follower of the Víra S'aiva faith, dedicated by the lotus hand of the crown svámi of the Siddápura maṭha, the auspicious king of kings, supreme lord of kings, great majèsty, unequalled heroic king, seated on the jewelled throne of the province of Koḍagu, while ruling the kingdom of the world, *Víra Rájéndra Vaḍeyar*, like a moon in raising the tide in the womb of Linga Rájéndra Vaḍeyar, and grandson of Appájéndra Vaḍeyar of the Bháradvája gótra, A'śvaláyana sútra, and Rukshábhánukádhyáya, granted a deed of gift for the worship of S'iva as follows :—

When the svámi visited the Mahadévapura maṭha, performing obeisance with the six members, and holding his feet, in order to obtain merit as long as sun and moon endure, he wrote and made over *uttár* land as follows :—for the worship of S'iva, to the maṭha 700 bhaṭṭis of paddy the produce of this land having a bíjavari of 17 bhaṭṭis ; and for extra expenses, the ground rent of certain villages marked out by the erection of stones with the stamp of the linga and presented, as follows :—from Chikka Harade and Jambúru villages, whose bíjavari of 43 bhaṭṭis has a ground rent of 39 pagodas, deducting the former grants for pura-varga, déva-mánya and bhúta-uttára, altogether 6½ pagodas for bíjavari of 6½ bhaṭṭis, the ground rent of the remaining free land, 36½ pagodas for bíjavari of 36½ bhaṭṭis ; Bélúru belonging to Thenka náḍ mande in Yadava náḍ, with Guḍugúru in Basavanahaḷḷi, the 2 villages having a ground rent of 50 pagodas for bíjavari of 50 bhaṭṭis, deducting the former grants for pura-varga, déva-mánya, bhúta-uṭṭára, gauḍ-umbali and náyi-mannu, altogether a ground rent of 17½ pagodas for 17½ bhaṭṭis, the ground rent of the remaining free land 32½ pagodas for a bíjavari of 32½ bhaṭṭis. Total, from the 4 villages, after deducting the former grants, ground rent of free land coming to the maṭha—69 pagodas, and 700 bhaṭṭis of produce.

Having presented this in this tithi, with the erection of stones stamped with the linga, in the presence of the people of the four villages,—with the desire that father and all other ancestors may attain to the eternal S'iva loka, there are given within the four boundaries of these villages marked out by the erection of stones stamped with the linga, the eight rights of full possession, namely, hidden treasure, under ground stores, springs, timber, stones or minerals, present profit, future profit, actualities and possibilities, &c., and the whole of that land as an offering to S'iva, in order that, performing the worship of the gaṇas, at the time of S'iva púja may be repeated the hymn of blessing (saying)—

Recollection of former births, dominion over the earth, prosperity, brightness, surpassing beauty ;

Faith in thee, knowledge, long life, objects of desire, do thou, oh ! S'ankara, bestow on me from age to age—

has been written and given this grant of land.

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Witnesses thereto :—sun and moon, wind and fire, sky, earth and water, heart (or conscience) and Yama, day and night, morning and evening ; these know the deeds of a just man.

Than making a gift oneself there is twice the merit in protecting another's gift : by taking away another's gift one's own gift becomes fruitless.

Approval to the gift of land in my own hand.

(Signed) S'rí Ví.

Text.

S'ríman mahá-Murigá-svámigaḷavara chara-múrttigaḷáda Koḍali-mahanta-svámigaḷavara chara-múrṭtigaḷáda S'ántavíra-svámiyavara pádakke.

Namas tuṅga-śiraś chumbi-chandra-chámara-cháravé | trailokya-nagar-árambha-múla-stambháya S'aṃbhavé || Svasti śrí vijayábhyudaya S'áliváhana-śaka-varsha 1718 ne vartamánakke salluva Naḷa-saṃvatsarada Chaitra śuddha 1 Bhárgaváradallu S'ivagange-mélaṇa-gavi-simhásanárúḍhara-sámpradáya staráda Víra-S'aiva-matastaráda S'iddápuraḍa maṭhada paṭṭada svámiyavara kara-kamala-sanjátaráda śrímad rájádhirája rája-paramés'vara prahuḍa-pratápa apratima-víra-narapati Koḍagina samsthánada śrí-ratna-śimhásanárúḍharági prithví-sámrájyaṃ gaḷyyuttiralu Bháradvája-gótrada Aśláyana-sútrada Rukshábhánukádhyáyagaḷáda Appájéndra-Vaḍeyaravara pavutraráda Linga-Rájéndra-Vaḍeyaravara garbhábdhi-sudhákaráyamánaráda Víra-Rájéndra-Vaḍeyaravaru S'ivárpaṇakke samarpiśida dána-śásanada kramav-entendare—Mahadévapurada maṭha yidakke svámiyavaru chittaisalági sáshṭáṅga-praṇápiśi páda-viḷidu áchandrárkavági dharma barabékendu baradu vappiśida vuttárada bhúmi vivara S'ivárpaṇada bagye maṭhakke yí bhúmi bíjavari bhaṭṭi 17kke beḷiyuva batta bhaṭṭi 700 maṭhakke mélu-vechchada bagye linga-mudre-śilá-pratishṭheyannu máḍiśi biṭṭu koṭṭa grámagaḷinda baruva kandáyada vivara Chikka Harade Jambúru grámakke bíja bhaṭṭi 43 kke kandáya 39 varaha prákina vuttára yí grámada púra-varga déva-mánya bhúta-vuttára saha bíja bhaṭṭi 6½ ge 6½ varaha hógalági śuddha-ninta-bhúmi bíjavari bhaṭṭi 36½ ge kandáya 36½ varaha Yaḍava-nádu vaḷittáda Thenka-nádu-mandege śérida Béḷúru Basavanahaḷḷi vaḷagaṇa Guḍugúru saha gráma 2 kke bíjavari bhaṭṭi 50 kke kani dáya 50 varahakke prákina vuttára yí grámada pura-varga déva-mánya bhúta-vuttára gavuḍ-umbal-náyi-mannu saha khanḍiga 17½ ge kandáya 17½ hógalági śuddha-nintaddu bíja bhaṭṭi 32½ ge kandáya 32½ varaha antu grama 4 kke prákina vuttára hógalági śuddha-nintaddu yí maṭhakke baruva kandáya 69 varaha bhatta bhaṭṭi 700 beḷeyu chavu-grámadavara munditṭu linga-mudre-śilá-pratishṭheyannu máḍiśi koṭṭu yí tithiyallú pitrádi samasta-pitṛigaḷigu akshaya-S'iva-lóka-práptiyága-béku yamba apéksheyinda bhú-sádhanavannu baradu vappistevági yí grámakke chavu-kaṭṭu linga-mudre-śilá-pratishṭhe-vaḷagáda nidhi nikshépa jala taru pásháṇa akshina ágámi siddha sádhyangaḷemba ashṭa-bhóga-teja-sámya muntáda á sakala bhúmiyannu S'ivárpitavági gaṇárádhaneyannu maḍiśikonḍu S'ivapúja káladallu áśírvádada ślóka Játi-smaratvam prithví-patitvam savubhágya lávanyam atíva rúpam tvad bhakti vidye paramáyur ishtam tvam daś* cha mé S'ankhara janma janmaní yambadági baradu vappista bhú-sádhanakke sákshigaḷu áditya chandró aniló naḷaś cha dyaur bhúmir ápó hṛidayam Yamaś cha ahaś cha rátriś cha vubhayaś cha sandhi dharmasya jánáti narasya vṛitaḥ svadattá dviguṇam puṇyam paradattánupálanam paradattápahárena svadattaṃ nishphalaṃ bhavét yamba bhú-sádhanakke sva hastá vappitá.

(Signed) S'rí Ví.

* Query *dèhi*.

15. INSCRIPTIONS ON THE THRONE.—DATE A. D. 1808.

Kannada Characters.

Sun. Linga Moon.

Kali passed 4909.

Text.

Kali sandda 4909.

16. STONE INSCRIPTION AT DANAGAL.—DATE? A. D. 1815.

Kannada Characters.

Vírájapura maṭha.

Sun. Linga. Moon.

The year Yuva, the fifth of the bright fortnight of Jéstha ; the Virakta maṭha of Chílaḷa Sháka svámi.

Text.

Vírájapurada maṭha.

Iva samvatsarada Jéshṭha śudha 5 rallu Chílaḷa Sháka svámigaḷa virakta maṭṭa.

17. COPPER PLATE INSCRIPTION AT MERCARA.— DATE A. D. 1820.

Size 2 feet 6 inches × 1 foot 6 inches.— Kannada Characters.

Be it well. Fortune. In the victorious increasing S'áliváhana S'aka year 1739, the year Íśvara, to the 2nd of the dark fortnight in Jéshṭha, Monday, being the 1,796,362nd Kali day; on this auspicious day; like a párijáta to the milk ocean of the Chandra vamśa; born from the Bharadvája gótra, the Aśvaláyana sútra and the Rik śákhá; skilful in supporting the Víra S'aiva religion; seated on the illustrious jewelled and beautiful throne in the ancient Kshíra-nagara, established in the auspicious *Koḍagu* saṃsthána; a sun in unequalled valour and glory; of uninterrupted splendour; of a fame which illuminated all the points of the compass; Yudhishṭhira in upholding all manner of royal virtues; the grandson of Mahárája Appáji Rájéndra and son of Linga Rájéndra Vaḍeyar; the auspicious *Linga Rájéndra Vaḍeyar*, considering that by the performance in this world of good deeds must be obtained the perfection of fruit in both this world and the next, and that with that object he should cause to be set up a S'iva-linga as an act ensuring the acquisition of the highest merit, so resolved in his mind—And on that day, in an auspicious hour, having commenced the erection of a beautiful new O'ṅkáréśvara temple, a lotus ornament to the earth, which with its skilfully designed maṇṭapas &c., might be called a royal lotus; from that time to the year Vikrama, the 12th of the bright fortnight of Chaitra, Monday, or 2 years 9 months and 25 days, on that auspicious 1,797,421st Kali day, having completed all the preparations for this great wonder, he caused to be set up the fortune-bestowing S'iva-linga named O'ṅkáréśvara, and satisfied his desires:—that is to say, through the power bestowed by the great mercy of the holy Chandraśékhara, the said divine purpose fulfilling every wish of the mind, the setting up of the S'iva-linga was perfectly accomplished.

Whoso with devotion praise the holy Mahéśvara, to them at all times whatever merit may be obtained will itself become perpetual: which, that it may be known to all people, has this śásana been written. Be it prosperous.

(*Order for the allowances to the temple.*)

Yearly for the gods O'ṅkáréśvara, Gaṇádhíśvara, Kumáréśvara, and S'rí Nandíśvara, to be continued in perpetuity as long as sun and moon endure, for the daily service, for the offering of food, for the perpetual lamp, for the general service, for the five lunar observances, and for the salaried servants, are granted 1221 one thousand two hundred and twenty-one Kanṭhiráya varahas; which money, with the produce in kind, cloths and other things, and the allowance granted annually from the Palace Diván's office treasury for the promotion of religion, being appointed to be spent on the services —it is directed that at the three seasons divine worship be carried on according to the śástras without intermission, that a daily inquiry be held, and that the accounts and papers of this temple be examined annually.

Decree for the allowance. By order.

The Kali year 4922, the year Vikrama, the 22nd of the true Jéshṭha, Monday.

(Signed) S'rí Linga Rájéndra Vaḍeyar.

Text.

Svasti śrí vijayábhyudaya S'álivâhana S'aka varsha 1739 ney I'śvara saṃvatsarada Jéshṭha bahula bidigeyu Bhánuvárakke Kali-dina 1796392 ne yí śubha divasadalli Chandra-vaṃsa-kshíra-párávára-párijátáyamánaráda Bharadvája-gótra-sanjátaráda A'śvaláyana-sútra Rik-śákhigaḷáda Víra-S'aiva-maṭha-dhuriṇa-pravíṇaráda śrímat-Koḍagu-saṃsthána-samsthita-samádya Kshíra-nagara-madhya-paribhrájamána-maṇi-gaṇa-khachita-cháru-simhásan-árúḍharáda apratima-pratápa-prakáśa-prahasita-mártáṇḍa-maṇḍalaráda akhaṇḍákhaṇḍa-vaibhava-samétaráda sakala-digantarála-vidyóttama-samána-kírti-prakhyátaráda samasta-praśasta-rája-dharmávadháraṇa-Yudhishṭhiraráda Mahárája-Appáji-Rájéndraravara-pautraráda Linga-Rájéndra-Vaḍeyaravara-putraráda śrí-Linga-Rajéndra-Vaḍeyaravaru yí lókadalli sukruta-kriyegaḷannu virachisidare iha-para-yeraḍaralliyú śáśvita-phala-bharitarági-yirabéku tat-káraṇadinda mahattáda-puṇya-phala-pradáyakavági yiruvanthá S'iva-linga-pratishṭápana-u kartavyavendu chittadalli niśchaiśi tad-divasa śubha-muhúrtadalli asadruśa śrí-kuśala-maṇṭapádi yukta rája-kamalákar-ákhyá padmakarábhiráma nútan O'nkáréśvara-dévasthánavannu prárambhisi tad-árabhya Vikrama saṃvatsarada Chaitra śuddha dvádasíyu Bhánuvárada varige varusha 2 tingaḷu 9 dina 25 Kali-dina 1797421 ne yétadruśa su-divasadalli atyáścharakavádanthádannu sámagríyavági nirmiśi śríkaravági yiruvaṇtha O'nkáréśvara-námaka S'iva-lingavannu pratishṭápisi santushṭa-chittaráddu hyágandare śrímach-Chandraśékharana parama-kṛipánugraha-sámarthyadinda sakala-manóratha-pradavági-yiruvantha yétad dévatá-yatna S'iva-linga-pratishṭápana-u nirvighnadinda virachitaváyitu yáru bhaktiyinda śrí-Mahésvarana bhajisuttáró avarige sarvatra anikara sádhyavági yiruvantha śubha-phala-u svayam éva sádhyav águttade yendu sarva-jana-parijñánárthavági barasi yiruvantha śásaná || S'ubham astu ||

Antu varusha 1 kke O'nkáréśvara Gaṇádhiśvara Kumaréśvara śrí-Nandíśvara Dévarige saha áchandrárkavági śáśvitadinda naḷadu baratakka bagye nitya-kaṭle amṛita-paḍi nandá-dípa viśésha-kaṭle pancha-parva sambaḷagára-janakke saha appaṇe koḍisi yiruva Kaṇṭhíráyi 1221 vandu sávira yinnúra yippattondu varahakke haṇadinda jiniśi jauḷi muntádarinda uttáravannu dharma-sangrahada bagye aramane-diván-kachéri-hastántradinda prati-saṃvatsaradallu koḍisi koṭṭu sévárthavági viniyógakkendu némisi yiruvanthavarinda kála-trayadallu śástra-prakára dévatá-séveyannu sángavági máḍisutta dinaṃ prati vicharisikondu varusham prati yí dévasthánada lekka pakka muntáddannu jaḍti tegadukoḷḷutta baruvadági yamba tastíku-nirúpakke appaṇe prakára Kali varsha 4922 ne Vikrama saṃvatsarada nija Jéshṭha táriku 22 ne Bhánuvára ||

S'rí Linga Rájéndra Vaḍeyaravaru.

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18. STONE INSCRIPTION AT KIBBETTA—DATE A. D. 1831.

Size 3 feet × 2 feet 9 inches—Kannada Characters.

In the year Khara, the 1st of the dark fortnight of Kárttika, Channa, the son of the younger brother of Rájaiya, guru to Channaiya, for incense, lights and worship of the god Mallikárjuṇa, having made obeisance to Ví ॥ Vaḍeyar, presented as described. Set up at dawn.

Text.

Kara saṃvatsarada Kártíka ba 1 rallu Channaina guru-u Rájaiyyanavara tammana kumára Channa Mallikárjuṇa Dévarige dúpa dípa árádhanege Ví ॥ Vaḍeyara namaskára máḍi koṭṭa vivara udeya káladalli stápane máḍiddu.

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19. STONE INSCRIPTION AT IGGODLU—DATE A. D. 1831.

Size 2 feet 2 inches × 1 foot 3 inches—Kannada Characters.

. . . . , the 1st of the dark fortnight, the devotional copper tablet dedicated by Víra Vaḍeyar in the . . . . of Mamadai-arasu of Háléri to the Aigaḷa maṭha of (?) Háléri.

Text.

. . . de ka bauḷa 1 neyallu Víra Vaḍeyaru Háléri Mamadai arasinavara kurara víriyadalli máḍida bhakti támbra (Háléri) bhúmiya Aigaḷa maṭhakke.

20. STONE INSCRIPTION AT DANUGAL—DATE A. D. 1831.

Size 3 feet × 1 foot 5 inches—Kannada Characters.

Linga.

In the auspicious year named Khara, the 10th of the bright fortnight of A'svija, to Siddalinga svámi of the Yeḍatore maṭha.

Text.

S'rimatu Khara náma saṃvatsarada A'svija śuddha 10 ṛallu Yeḍatore maṭṭada S'iddalinga svámiyarige.

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21. STONE INSCRIPTION AT MAYAMUDI—DATE ? A. D. 1831.

Size 2 feet 10 inches × 2 feet 2 inches—Kannada Characters.

(To) The holy god Gangádhara.
Víra Rájéndra Vaḍeyar.

Moon. Linga. Sun.

Text.

S'rí Gangádhara Dévaru.
Víra Rájéndra Vaḍeyaravaru.

22. STONE INSCRIPTION AT IRPI.—DATE A. D. 1841.

Kannada Characters.

Moon. S'rí. Sun.

In the year 1763 of the S'áliváhana śaka, the year S'árvari, the raiyats of the Kiggaṭṭu ten-náḍs have through their faith repaired the temple of Rámêśvara Déva of Irpi on the Lakshmaṇatírtha.

Text.

S'áliváhana-śaka-varsha 1763 ne S'árvari-saṃvatsaradallu Kiggaṭṭu-hattu-náḍu raihitaru tamma bhaktiyinda Lakshmaṇatírthada baḷi yiruva Irpina Rámêśvara Dévara dévastánavannu jírnoddára máḍisi yiddáre.

23. STONE INSCRIPTION AT MAHADEVAPURA.—DATE A. D. 1842.

Kannaḍa Characters.

Sómaśékhara S'iva-yógíśvara anointed (to his office) by the lotus hands of S'ántavíra svámi, deputy of the holy Murigá svámi, in the Kali year 4943, the year S'óbhanakṛitu, the 2nd of the bright fortnight of Kárttika, on Monday, under the constellation Róhini, before 7 o' clock in the morning, erected a pinnacle over this throne.

Text.

S'rí Murigá-svámigaḷavara charamúrttigaḷáda S'ánta-Víra-svâmiyavara kara-kamala-sanjanitaráda Sómaśékhara-S'ivayógíśvararu Kali sanda 4643 ne S'óbhanakṛitu saṃvatsarada Kárttika śuddha bidigeyu Guruvára Róhini-nakshatra prátaḥkála gaṇṭe 7 ra vaḷage yí gaddige méle kaḷaśa-sthápane máḍisiddu.

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